

The Expositor

and Current Anecdotes

(Copyright, 1913, by F. M. Barton.)

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, O.

VOLUME XIV
ISSUED MONTHLYMARCH, 1913
SUBSCRIPTION \$2.00 PER YEARNUMBER 6
TOTAL NO. 159

HOW A \$34,000 CHURCH WAS BUILT AND PAID FOR IN A TOWN OF 700

BY REV. A. H. KERR
FOR PLANS SEE NEXT PAGE.

An unusually fine building for a small town is the Christian Church at Pleasant Hill, Ohio. This is a village of only seven hundred, and yet it has a church building that cost \$35,000, and is thoroughly modern in all its appointments. It is of gray pressed brick, trimmed in Bedford stone, and has a rock foundation that is seldom surpassed for workmanship and beauty. The auditorium is of hard wood throughout and the rest of the building of high grade pine. The architectural outlines are plain and simple, but solid and substantial, wholly eliminating the weak, spindly, gingerbread work which so often mars the smaller churches. The woodwork is dark; the windows are of oriental design and in soft colors; and the decorations are very simple and high coloring is wholly avoided, the same tones and schemes being carried throughout the building. The effect is ornate and beautiful, soft, restful and altogether churchly—a striking contrast to the elaborate, loud colored, unchurchly appearance of so many houses of worship which grate so harshly on any one of good taste and refinement.

These points are worthy the most careful consideration of building committees. The simple but massive lines, and the absence of weak, spindly woodwork and of garish painted decorations, are not only a saving of money but they give the church a superior value as a place conducive to the atmosphere and spirit of worship.

This building is sixty by one hundred and sixteen feet, the rather contracted width being necessitated by the building lot. It was erected primarily for Sunday School purposes, but proper emphasis was laid on the auditorium to give the church precedence over the school. The school department is two story, with sixteen separate class rooms and a pastor's study and choir room. All but the last two named can be thrown together, rolling doors being used for the front of the rooms and accordion doors for partitions. The elementary department has its own entrance, its own assembly room, and five separate class rooms; but on special occasions the doors are opened into the regular school. The plan of the school is for small classes and thorough work, but even in this way three hundred pupils can be accommodated.

Many churches build for funerals and other emergencies with an auditorium far too large for their usual congregation. This is injuring the services of every Sunday in order to prepare for very rare occasions. This church can seat just less than three hundred, the size required for its regular services. But handsome oak doors open into the Sunday School room; and when the entire building is thrown together it will comfortably seat over eight hundred and fifty.

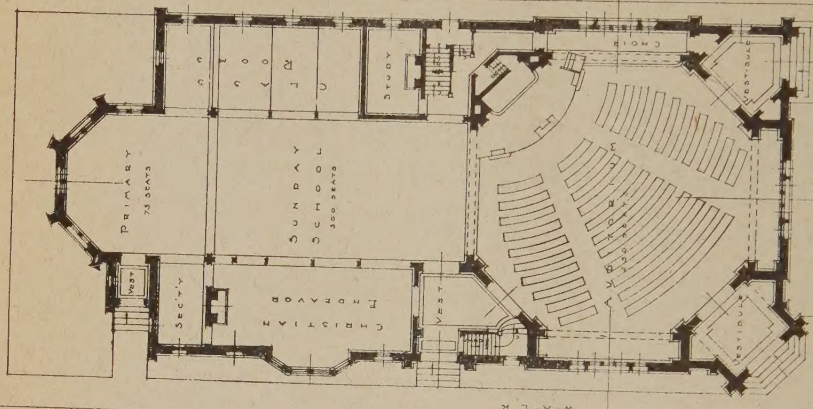
The basement has a dining room seating one hundred and sixty-five; a kitchen furnished complete in every detail; lavatories, and dressing rooms for the baptistry.

The building is an unusual one for such a village. It was not erected by any one large gift, but was made possible only by the combined offerings of its two hundred and fifty members, many of whom are well-to-do but none of whom own great wealth. For years the church had been struggling along in a half-hearted way and with serious financial difficulties. Both its pastor's salary and benevolences were shamefully small. Four years ago it began a new regime. Since then its pastor's salary has doubled, its benevolences have jumped from a few dollars to about four hundred dollars a year, and it has built at a cost of \$35,000 in cash outlay, every cent of which was provided for by cash or pledges before the day of dedication one year ago.

[Plans on next page from Herald of Gospel Liberty, Dayton, O.]

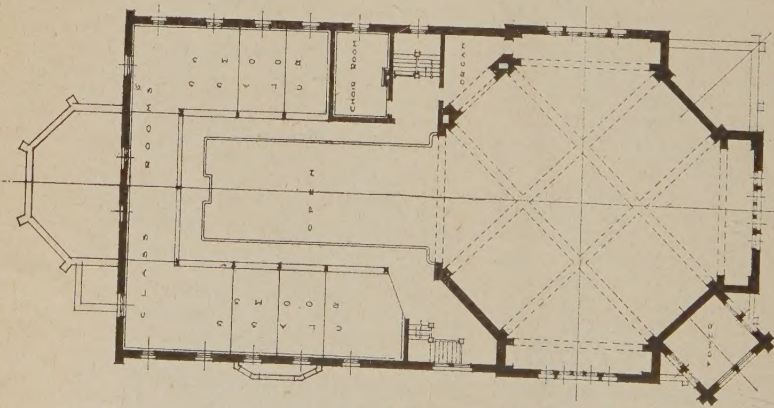
If you think that the strength and happiness of the people lie in the elevation of its moral standard and in the extent to which its conduct strives to attain its ideals, if you believe that religion gives life and warmth and force to morality, you will feel how strong is the call upon you to see that the truths of which I have spoken are brought home to the young and that moral precepts are placed before them in that religious form which gives them the highest sanctity. In particular, you will be anxious to see that such writings as the New Testament and the Psalms become familiar to them, as they were familiar to our parents and to many of us in our boyhood. Can we conceive a greater loss to the people than that these should pass out of the thought of a people, or should cease to be one of the mainsprings of its life?—James Bryce.

ALLEY



FIRST FLOOR PLAN
SCALE 1/8" = 1'-0"

Preliminary Sections
For
The Christian Church
Pleasant Hill
Ohio
Schenck, Williams
Architects
Dayton
Ohio
Rev. 4-7 1910



SECOND FLOOR PLAN
SCALE 1/8" = 1'-0"

Preliminary Sections
For
The Christian Church
Pleasant Hill
Ohio
Schenck, Williams
Architects
Dayton
Ohio
Rev. 4-7 1910



INTERIOR AND EXTERIOR OF CHRISTIAN CHURCH, PLEASANT HILL, O.

Raising Money For a New Church

CARL G. PETRI.

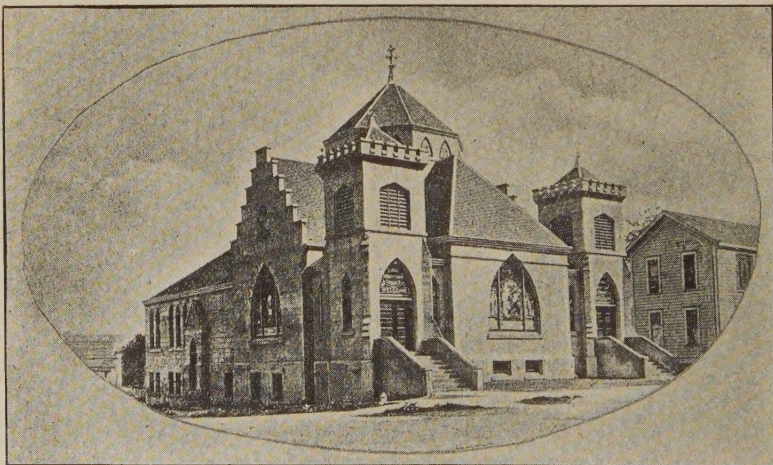
We used a device at our dedicatory services to assist us in raising the money for our new church which might be profitably employed by other ministers and churches for the same purpose or similar objects. One attendant present, who had been at many dedications, said he never saw a device quite as unique used, while another attendant, who had witnessed the soliciting of money at five dedications, said she never saw the amount needed raised as quickly, or as easily, as at our service.

We made a large crayon sketch of the church, large enough to be seen, when hung up in the front of the church, from any point in the audience. We measured the surface covered by the church and figured how many square inches of the space would represent \$100 if the entire space represented the entire cost of the church. Having obtained this, we covered the picture with strips and sheets of paper in appropriate widths, pasting them at the top and letting them hang down. We had figured beforehand how much would have to be raised at the service, and this amount we placed over the center of the picture, which happened to be the belfry, the most characteristic feature of the structure, and these strips we divided into one hundred dollar sections with the amount indicated on them in figures which could be seen from any place in the auditorium. The rest of the surface we covered with a few strips showing \$100 sections, but most of it we covered with larger sheets, which could be cut off with one movement of the scissors. These larger sheets we marked with lump sums, like \$3,000, \$500, etc.

When the hour to solicit arrived we hung this device in front of the pulpit desk. Perhaps it might have aroused more interest if we had had it there throughout the service, but we thought it would detract somewhat from the dignity of the service if displayed too long before the time of soliciting. The pastor then told the people that the figures before them represented the entire cost of the

church and that if some of it had not already been paid, it would represent the debt covering the church. However, there was no such large debt, but there was still some debt covering the church and it would remain unless it was subscribed at the services. What part of the church was still thus covered he would presently show them. He then read the amounts realized from different sources prior to the dedicatory services (mainly lump sums), and as each of these was read he cut off a proportionate section of the strips and sheets, thus gradually exposing the church picture underneath. This done, the size of the space covered by the strips still remaining compared with the size of the entire picture represented the fraction of the whole cost of the church which still covered the church as debt.

The cost of building, the way the bulk of this had been met and the amount still to be paid was thus in a vivid, concrete way presented to the audience, and when the work of soliciting was turned over to the one provided for that purpose, he had an intensely interested audience, not watching him and painfully conscious that he was after money, but watching the picture and looking for the debt to be cut off. The picture also enabled the speaker to hold the attention of the congregation by affording an object on which to base side remarks. A piece cut off covering the cellar door, called forth, "That let us in the cellar." Again, a door being exposed, he exclaimed, "Now we can get into the church." During a pause, he said, "I am getting anxious to see the belfry." Occasionally, when the end of a strip was reached, he would say, "It hurts me to see this little thing hanging here, will not somebody take it off?" When hundred dollar pledges were no longer forthcoming, the speaker offered to "come down" and the hundred dollar sections were cut off in halves, quarters, and less.



PRESBYTERIAN CHURCH, OLYMPIA, WASH.

Service for Dedication of Church Building

Responsive Scripture Reading.

Minister—Psa. 27:4.

Congregation—Psa. 48:12-14.

Minister—Psa. 84:1-4.

Congregation—Psa. 84:10-12.

Minister—Psa. 122:1-2.

Congregation—Psa. 122:6-9.

All—1 Kings 9:1-9.

Singing—"Te Deum." Choir and Congregation.

We praise thee, O God: we acknowledge thee to be the Lord. All the earth doth worship thee: the Father everlasting. To thee all angels cry aloud: the heavens, and all the powers therein; to thee cherubim and seraphim continually do cry, Holy, Holy, Holy: Lord God of Sabaoth; heaven and earth are full of the majesty: of thy glory. The glorious company of the apostles: praise thee. The goodly army of martyrs: praise thee. The holy church throughout all the world: doth acknowledge thee; the Father: of an infinite Majesty; thine adorable, true: and only Son; also the Holy Ghost: the Comforter. Thou art the King of Glory: O Christ. Thou art the everlasting Son: of the Father. When thou tookest upon thee to deliver man: thou didst humble thyself to be born of a Virgin. When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers. Thou sittest at the right hand of God: in the glory of the Father. We believe that thou shalt come: to be our Judge. We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood. Make them to be numbered with thy saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage. Govern them: and lift them up forever. Day by day: we magnify thee; and we worship thy name: ever, world without end.

Vouchsafe, O Lord: to keep us this day without sin. O Lord, have mercy upon us: have mercy upon us. O Lord, let thy mercy be upon us: as our trust is in thee, O Lord, in thee have I trusted: let me never be confounded.

Congregation—We dedicate this house.

Minister reads 1 Kings 8:22-30.

Congregation reads Psalm 24.

Prayer by minister, concluding with Lord's Prayer, repeated by congregation.

Minister reads 2 Chron. 7:12, 15, 16.

Dedication.

Pastor—To the glory of God, our Father, by whose favor we have built this house;

To the honor of Jesus, the Christ, the Son of the living God, our Lord and Saviour;
To the praise of the Holy Spirit, source of life and light;

Pastor—For worship in prayer and song;

For ministry of the word;

For celebration of the holy sacraments;

Congregation—we dedicate this house.

Pastor—For comfort to those who mourn,

For strength to those who are tempted,

For help in right living;

Congregation—We dedicate this house.

Pastor—For the sanctification of the family,

For the guidance of childhood,

For the salvation of men;

Congregation—We dedicate this house.

Pastor—For the fostering of patriotism,

For the training of conscience,

For aggression against evil;

Congregation—We dedicate this house.

Pastor—For the help of the needy,

For the promotion of brotherhood,

For bringing in the kingdom of God;

Congregation—We dedicate this house.

Pastor—As a tribute of gratitude and love, a freewill offering of thanksgiving and praise, from those who have tasted the cup of thy salvation, and experienced the riches of thy grace;

Congregation—We, the people of this church and congregation, now consecrating ourselves anew, dedicate this entire building in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Choir and Congregation—Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister—

Arise, O Jehovah, into thy resting-place;

Thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

Prayer of Dedication—

Almighty and everlasting God, thou dwellest not in temples made with hands, neither art thou worshipped with men's hands, as though thou needest anything, seeing that thou givest to all life and all things. Yet do thou, O Lord, who delightest thyself in the praises of the sanctuary, accept the offering of this house which thy people have builded to the glory of thy holy name. We consecrate it to thee, the Father, the Son, and the Holy Spirit, to be henceforth the house of God, and a gate of heaven; we set it apart from all common and worldly uses, for a temple and a sanctuary, where thy holy gospel shall be preached; where the prayers of the church shall be made unto thee without ceasing; where thy praises shall be devoutly sung; where the ordinances of the Word shall be duly administered; to which thy people shall throng with cheerful steps.

When thy holy Word is preached in this place may it be spoken in the demonstration of the Spirit and with power; speak thou to the people, O Lord, through the lips of thine ambassadors. Here when thy people come to offer their gifts upon thine altar, let them consider Him, who though he was rich for our sakes, became poor, that we through his poverty might be made rich.

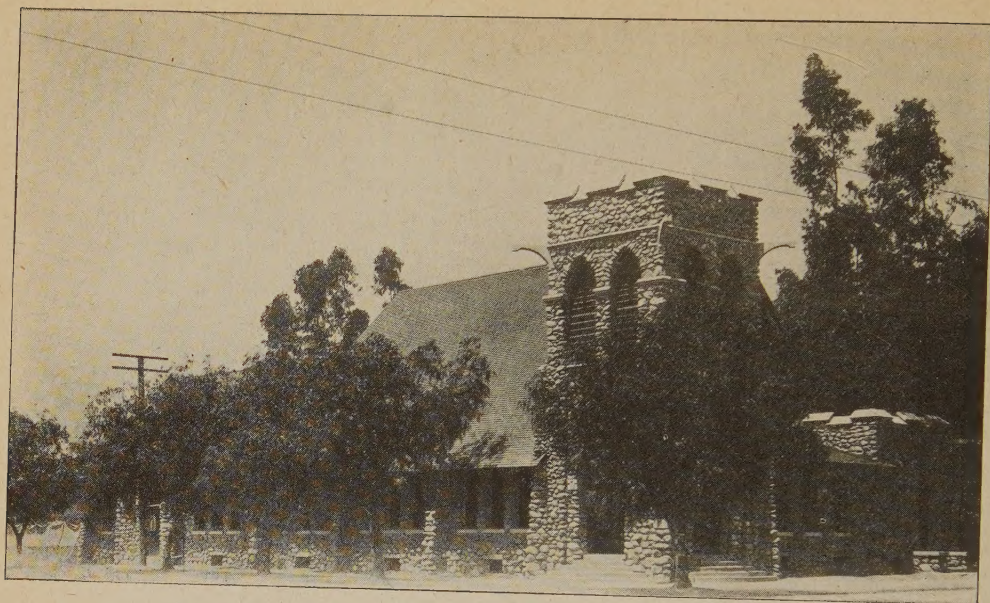
Let the glory of the Lord fill this house, and the Spirit of God descend and dwell in his church. Amen.

Hymn—"O God, Our Help in Ages Past."

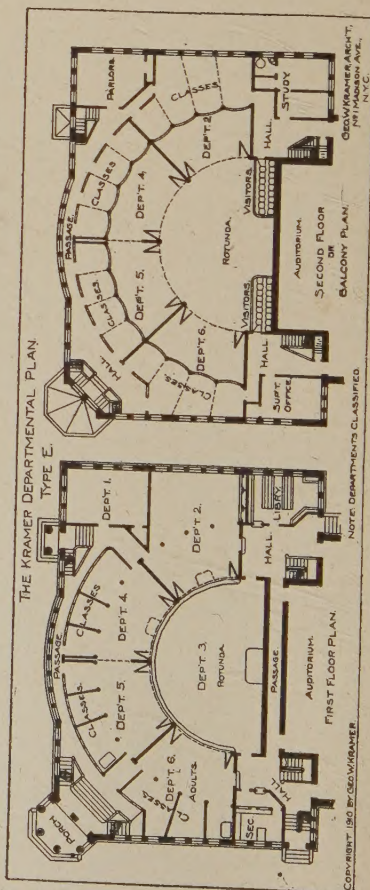
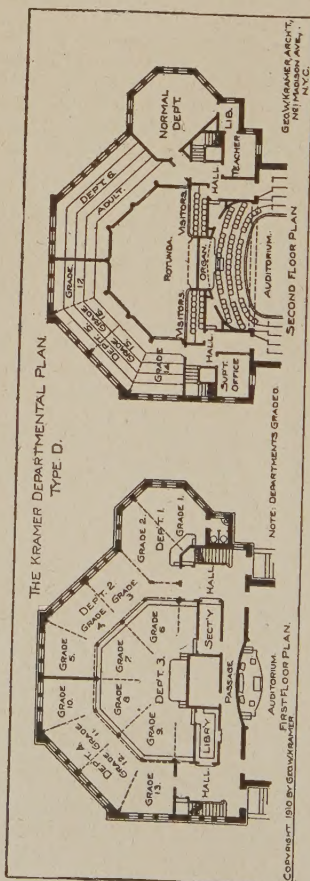
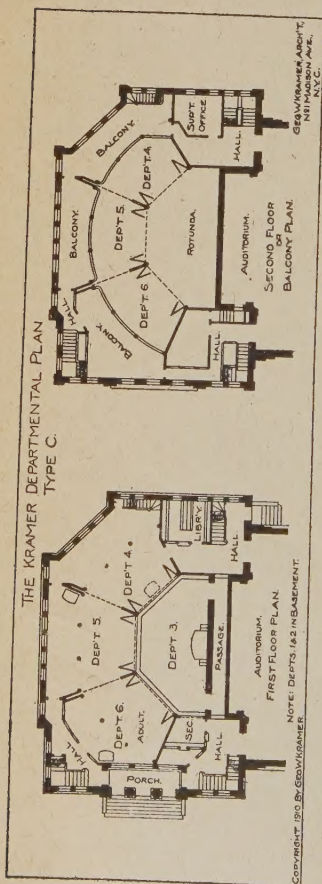
Benediction.

(If this service is printed for use, those passages of Scripture indicated may be printed in full from the American Standard Revision.)

From the Minister's Companion, published by Thos. Nelson & Sons, N. Y.



METHODIST CHURCH, SAN FRANCISCO, CAL.



PLAN FOR HOUSING THE DEPARTMENTAL SUNDAY SCHOOL.
GEO. W. KRAMER, ECCLESIOLOGICAL ARCHITECT, N. Y. CITY.

Topical Preaching—The Peroration

DAVID JAMES BURRELL, D. D.

*Dr. Burrell's Articles with Eight New Lectures are now published by F. H. Revell Co., N. Y.
Price, \$1.50*

(The series of addresses on Expository Preaching by F. B. Meyer, was of great help to preachers, and has been made into a book. We now have a series on Topical Preaching by the leading topical preacher of America—David James Burrell, who has held and interested large audiences in his Fifth Avenue Church in New York City. In these two series The Expositor has rendered and will render great service to its readers, that will affect the character and style of preaching in many pulpits.—Ed.)

A. IMPORTANCE.

The object of the Peroration is to wind up the argument. The sermon is a "nail driven by the Master of Assemblies;" and the Peroration is intended to clinch it.

For this reason the preacher should devote more careful and prayerful attention to the close of the sermon than to any other portion of it. He cannot safely "trust to the moment" for his last words.

Edmund Burke, in preparing his great argument in defense of Queen Caroline, was so impressed with the importance of concluding his argument in just the right manner—so that "the last impression" on the mind of Parliament might incline its members to a favorable verdict for his royal client—that he not only wrote his conclusion most elaborately, but rewrote it twenty times. Justice was what he claimed; only justice. In his argument he rang the changes on that word. His conclusion was as follows: "Such, my lords, is the case now before you! Such is the evidence in support of this measure—evidence inadequate to prove a debt—impotent to deprive of a civil right—ridiculous to convict of the lowest offence—scandalous if brought forward to support a charge of the highest nature which the law knows—monstrous to ruin the honor and blast the name of an English Queen! What shall I say, then, if this is the proof by which an act of judicial legislation, a parliamentary sentence, an *ex post facto* law, is sought to be passed against this defenceless woman? My lords, I pray you to pause. I do earnestly beseech you to take heed. You are standing upon the brink of a precipice—then beware! It will go forth as your judgment, if sentence shall go against the Queen. But it will be the only judgment you ever pronounced, which, instead of reaching its object, will return and bound back upon those who give it. Save the country, my lords, from the horrors of this catastrophe—save yourselves from this peril—rescue the country, of which you are the ornaments, but in which you can flourish no longer when severed from the people than the blossom when cut off from the roots and stem of the tree. Save that country, that you may continue to adorn it—save the Queen who is in jeopardy—the aristocracy which is shaken—save the altar, which must stagger with the blow that rends its kindred throne! You have said, my lords, you have willed—the Church

and the King have willed—that the Queen shall be deprived of its solemn service. She has instead of that solemnity the heartfelt prayers of the people. She wants no prayers of mine. But I do here pour forth my humble supplications at the Throne of Mercy, that that mercy may be poured down upon the people in a larger measure than the merits of their rulers may deserve, and that your hearts may be turned to justice!"

1. The Peroration may be in the form of a Recapitulation or summing up. This, however, is usually not enough, inasmuch as it does not bring the sermon to a point. An old whaler, after listening to a discourse which lacked an effective conclusion, made a just criticism in the remark, "It had no harpoon in it."

2. It may assume the form of an Application. The old-time preachers almost invariably closed their sermons with a series of "practical observations," which were in the nature of an application of the argument to the hearers' needs; and, notwithstanding their wearisome length in many cases, the custom was a good one.

But here as everywhere "brevity is the soul of wit," and of wisdom as well. Strike, and have done with it. The historic sermon of William Carey on Foreign Missions closed his argument in briefest terms: "Wherefore, let us undertake great things for God and expect great things from him!"

3. It may take the form of a warning or admonition. In this case, however, it should be very tender and sympathetic. The sermon in which our Lord most severely denounced the Scribes and Pharisees for their superficial piety, uttering woes that were little flashes of divine wrath, closed with the pathetic words: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

4. It may embody an earnest appeal or exhortation.

(a) This may be addressed to the Intellect: commending the argument of the discourse to the thoughtful attention of the hearer: as "Think on these things."

(b) Or to the Emotions; in an endeavor to make the hearer feel the importance of the matter in hand. Most men acknowledge the truth of the gospel, but multitudes do not feel it.

(c) Or to the Will; and this is the most important of all. The prodigal in the far country knew the folly of his riotous living; and, when reduced to rags and tatters and the shame of the swine-field, he deeply felt it; but intellectual conviction and emotional sentiment were alike ineffective until, by the recollection of the comforts of his father's house,

his will was aroused to say: "I will arise and go!"

Let the preacher bear in mind that when he has done his utmost, his hearer is still his own master and at liberty to "gang his ain gait." God, himself, in recognition of this sovereign power of the individual, "draws him with the cords of a man." Wherefore, in the Peroration of the Sermon, which is the preacher's last chance, he should exert himself to the utmost to bring about an immediate decision. For.

"Though God be good and free be heaven,

No force divine can love compel;
And, though the song of sins forgiven
Should ring through lowest hell,
The sweet persuasion of his voice
Respects thy sanctity of will:
He giveth day, thou hast thy choice
'To walk in darkness still."

B. SUGGESTIONS.

1. Close hopefully. The average reader likes a story that ends well. The preacher, most of all men, should be an optimist, not believing that "whatever is right," but that, in so far as it is not right, his business is to make it so. He is a preacher of "the gospel of the glory of the happy God;" wherefore the note of hopefulness should be the last to linger on his lips.

If he is preaching a New Year's sermon, e. g., let regrets for the mis-lived past engage his attention only so far as they suggest, by the way of the Cross, the hope of better things and brighter days. What could be more inspiring or stimulating on such an occasion than Paul's "Forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus?"

The hymns of Charles Wesley, like his brother John's sermons, usually work up to a climax of bright anticipation; one of them, however, is difficult to sing because its last verse is written in the minor key:

"A charge to keep I have,
A God to glorify,
A never dying soul to save
And fit it for the sky.

"Teach me to watch and pray,
And on thyself rely;
Assured if I my trust betray,
I shall for ever die."

2. Lean hard on authority. Keep yourself in the background, as far as possible, and let God speak through you. Paul's attitude is the one that wins a reverent hearing: "I, then, as an ambassador of Jesus Christ." It is not what the man in the pulpit is or thinks himself to be, but what he stands for, that counts. Wherefore, keep your credentials in sight, and make yourself impressive not by your "cloth" nor by any "holy whine," or other ministerial airs, but by the faithful presentation of your message from God.

3. Be brief, but not too brief. Leave "sermonettes" to preacherlings. Take time to deliver your message and then make your bow.

Give "finally" its face value. Some sermons are like Charles the Second, who was "such an unconscionable time a-dying." The fault of Thackeray, best of story-tellers otherwise, was that he never knew when to stop; as in "The Newcomes," where he reached his proper conclusion at the old Colonel's *adsum* and then kept wandering on.

4. The formal Peroration may, on occasion, be omitted altogether. It is not infrequently the case that the preacher feels, at a certain point well on in his argument, that he has made his case; and there is the place to stop. A man is done when he is through with the business in hand. In a country church in Scotland a good wife whispered, "Is na the minister near dune, think ye?" to which her husband softly answered, "Aye, he's dune lang syne, but he disna ken it."

5. Do not habitually close with a verse of poetry. Now and then it will answer better than anything else; but as a rule poetry, however beautiful, is not so well suited as energetic prose to the driving home of a great truth. Dr. Doddridge often concluded his sermons with verses of his own composition; e. g., "Jesus, I love thy charming name," but the average preacher had better not try it.

6. Do not introduce any new matter in the Peroration. When tempted to add a few tangential or incidental remarks, don't dissipate the impression already made by diverting attention to matters correlated, but of minor moment. Cease firing when you have no more ammunition that fits your gun.

7. It may be wise, on occasion, to close your argument with a reference to some passing event or some matter of immediate interest in the parish. The practical application is thus literally "brought home."

For example, how better could a sermon on The Unselfish Life be concluded than by a reference to a recent shipwreck in which the captain made his escape with two life-preservers on, while his wife was drowned and one of his deck-hands perished after saving many passengers? So Jesus said, "He that saveth his life shall lose it, but he that loseth his life for my name's sake and the gospel's shall save it unto life everlasting."

8. Make no qualified conclusions. Do not "hedge" your argument with any ifs or peradventures or misgivings. If any concessions are to be made to the argument on the other side it should be done anywhere else rather than in the Peroration. The last blow should be struck with a firm hand. Paul closed his sermon on "Righteousness, Temperance and Judgment to Come" with such positive energy as to leave his audience trembling.

9. Master your Peroration. Memorize it, if need be. The moment may suggest something better than you intended; but to "trust to the moment" is to lean on a broken reed.

10. In any case and under all circumstances, the Peroration should be the climactic of the sermon. It is, for the case presented, the preacher's last opportunity. His message is now *ob-portus*, i. e., just outside the bay. Let it sail in!

Misunderstood Scriptures IV.

WILLIAM EVANS, MOODY INSTITUTE, CHICAGO, ILL.

Exodus 24:10. "And they saw the God of Israel."

Exodus 24:11. "And they saw God."

Exodus 33:20. "And he said, Thou canst not see my face: for there shall no man see me, and live."

John 1:18. "No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, he hath declared him."

At first sight these Scriptures seem to be absolutely contradictory. In one place the impossibility of seeing God is asserted; in another it is distinctly stated that men have seen God. Further, it is positively and absolutely asserted by Jesus Christ himself that "no man hath seen God at any time."

We must understand the meaning of the word "God" as used in these passages or else we shall fail in our endeavor to comprehend their meaning. But does not the word "God" mean the same always? Not necessarily. If I were asked if I believed that Christ died for all men in the sense of making an atonement that was sufficient for all, I should unhesitatingly reply in the affirmative, for the Scriptures clearly teach this truth (e. g., 1 John 2:2). But if I were asked if I believed that Christ died for all men in the sense that all men are saved because of his death, I would be bound to answer in the negative, for the Scriptures do not teach that all men are saved (e. g., Matt. 25:41, 46; Rev. 20:15). Do you not see that the word "for" in both these instances does not mean just the same thing? So it may be with the word "God" in the Scriptures above quoted. Let us see if it is so.

What was it that the elders of Israel saw when it is said they "saw God?" It could not have been the vision of God in his real essence, God as he is in himself—for that vision no man can see and live. Further, John 1:18, "No man hath seen God at any time" is absolutely clear on this point. The position of the word "God" in John 1:18 is emphatic. The verse reads: "God, no one hath seen at any time." In 5:37, Jesus again says, "Ye have neither heard his voice at any time, nor seen his shape." From this it seems clear that the "seeing" here alluded to refers to God in his real, invisible essence, rather than to some personal manifestation, if such a distinction can really be made. This is apparent also from the omission of the definite article before "God" as well as from the position of the word "God" in the sentence. No one but the Son has really seen God as God, God as he really is. What then did these men see? Evidently an **appearance** of God in some form to their outward senses; perhaps the form of a man, seeing mention is made of his "feet." The vision may have been too bright for human eyes to gaze upon fully, but it was a vision of God. Yet it was only a manifestation of God, for, although Moses was conversing with God, he yet said: "If I have found grace in thy sight, show me thy face." Moses had been granted exceeding great and precious

privileges in that he had been admitted into close communion with God, more so than any other member of the human race. But still unsatisfied, he longs for more; so in verse 18 he asks to see the **unveiled** glory of God, that very thing which no man in the flesh can ever see and live. But, no, this cannot be. And the secret remained unseen; the longing unsatisfied; and the nearest approach to the beatific vision reached by him with whom God spake face to face, as friend to friend, was to be hidden in the cleft of the rock, to be made aware of an awful shadow, and to hear the voice of the unseen.

By referring to Exodus 33:18-23 we find God's answer: "And he (Moses) said, I beseech thee, shew me thy glory. And he (God) said, I will make all my glory to pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see **my back parts**: but **my face** shall not be seen.

Numbers 12:8 throws light upon the subject, if compared with Exodus 33:11.

A STUDY OF NEW TESTAMENT GREEK WORDS.

V.

GEORGE B. HOPKINS.

In Matt. 26:64 we have **ap' arti** rendered "hereafter" in King James' version, but "henceforth" in the American Revision. The latter is preferable, as it accords with the translation of the phrase in Matt. 23:39; 26:29, and practically with that in John 14:7. The word "hereafter" makes the time too definite. In John 13:19 we have "now" in King James' version, but "from henceforth" in the Revision. "Henceforth" implies that Christ may be seen through the ages "sitting at the right hand of power, and coming on the clouds of heaven." This highly figurative description agrees with Matt. 16:28.

In Matt. 24:34; Luke 20:32 it might help us to see that **genetai**, related to "genesis," may mean "begin to be" rather than "fulfilled" or "accomplished." In numerous passages it is rendered "become." While the word may be rendered as in our versions it may help us to extricate the passage from seeming confusion to consider that the word has originally a reference to becoming, arising, being born.

Eknapho, in 1 Cor. 15:34, attracts our attention, for literally it means "awake sober after intoxication." Here doubtless the apostle is exhorting his readers to arouse from a wrong mode of life that in its folly might be compared to drunkenness.

It is worth noting that *keiria*, John 11:44, is the same word that is used for swathing bands for infants. In the common version it is rendered "grave-clothes." Mark 15:46 gives an idea of what these bands were. The body of Jesus was wound in a linen cloth.

Thlibein, to press, to press hard, to rub, is rendered "throng" in A. V. of Mark 3:9. It comes to mean "to oppress, to afflict." Notice that in present-day slang we say, "Rub it in." So there is nothing new under the sun.

Let us notice the juxtaposition of **philadelphia**, brotherly love, and **philoxenias**, love of strangers, in Heb. 13: 1, 2. "To show love for strangers" (Am. Rev.) brings out the meaning of the original much better than "to

entertain strangers." One might do the latter perfunctorily.

Metamorphein is a word we recognize as connected with "metamorphosis" in our language. It is found in the New Testament only in the accounts of the transfiguration of our Lord, and in Rom. 12:2 and 2 Cor. 3:18. In the last two cases instead of "transfigured" we have the rendering "transformed." But does not the transfiguration of Jesus give a hint of what is possible for us? Who has not seen the faces of Christians shine with divine glory? The spiritual nature of a Christian should ever be undergoing a process of transformation, making it more like that of Christ.

Pipe Organ Mistakes and Losses

[The Expositor is convinced that a great deal of money is wasted in purchasing pipe organs. Each church must pay for its own experience. A man usually buys four or five horses before he can buy a good one. We believe that a pipe organ is a great attraction and contributes no small part to the dignity of worship. Churches would do better than they do now if they were to give their appropriation to reputable organ manufacturers and tell them to give them what they should have. That, however, is a temptation to the manufacturer to charge the full price.

Would you like to be able to secure the advice of a pipe organ expert—having no connections with any organ concern, who will tell you what features your organ should have, how much such an organ should cost, and also tell you which builder, on account of your location and what you require, is best fitted to give you satisfaction? Below are a few examples of the buying of unsuitable organs, and what these mistakes have cost. They are actual experiences of the expert The Expositor hopes to secure.—Editor.]

He says: There is, I am sure, great need—nay the greatest need of some missionary work—particularly in showing smaller churches how best to use the modest means at command—and particularly in organ matters warning churches against trying to secure an organ of certain size—that is—a certain number of stops with sums that cannot in the usual circumstances purchase an honestly made instrument of such number of stops; also in combatting the notion that mere number of stops has any great significance where effectiveness is concerned.

For example: A certain church, South, bought eight years ago an organ of 36 stops, paying therefor \$6,000. Here a friendly warning would have saved much worry and expense. An organ of 36 stops honestly constructed cannot be built for the sum named. If such a project goes through there is bound to be trouble. In the case mentioned the organ never behaved—was invariably out of order, and its stops lacked character both in strength and voicing; lacked balance and blend and the instrument even had it been playable would never have been an educational factor or a real stimulus to the people. Two wandering organ men came along and one got \$2,000 and the other \$1,000 for "fixing up" the organ—and both left it worse than they had

found it. At this very time the rector saw my article in the periodical named, and correspondence—much of it, ensued. They now rejoice in a beautiful modern organ—not larger in stops than the first one—but of immeasurably greater power and dignity and having as lovely characteristic voicing as any instrument of the size I ever heard. And they are very happy. Another case not unlike this happened in a Michigan town. I will not detail this one. I know of two other cases of instruments—three manuals and stop capacity from 32 to 44—built for a sum considerably below the fair market price. These lack so much in the system of wind supply, voicing and materials and "scales" of pipes that they have never brought any more contracts to either of these firms in the section mentioned.

Again: An organ just recently completed in a large town—small three manual—has only 24 stops, and yet in all the matters that go to make an organ impressive, massive in tone, capable of service and recital work, conveniently arranged on sole honesty of materials and solidity of frame work, and individual beauty and distinct solo characteristic of stops this latest creation is much more than the equal of at least four organs in this city of much larger stop capacity.

One could not be a partisan in work of the kind you suggest, and yet it is fair to say that there are not more than six or eight organ firms that are really authoritative and fully capable and whose work stands all tests. I stand for that kind of builders from the standpoint of practical economy and artistic beauty. I know several of the "cheap" builders and I would have none of them in any scheme with which I had to do. It is only fair to you to state this position. My experience has been ample enough to confirm this attitude beyond my power to change it.

I know organs of small size that are costing for repairs and maintenance three and four times what many larger organs are costing. A certain organ near my own vicinity cost, in eight years, for repairs and tinkering, almost half its original cost. It was supplanted by a much larger instrument and that instrument has not cost more than the annual contract with the builders for tuning and regulation. It was built to stay and it is always ready for use—always dependable—like a faithful old clock that never fails providing its custodians do their part in winding it up.

The Illimitable Love of God

REV. J. H. JOWETT, M. A., D. D., NEW YORK, N. Y.

Text: "What is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Eph. 3:18, 19.

What is the biggest thing on which the human mind can be exercised? In what can we most easily lose ourselves in the overwhelming sense of the immeasurable? There are the vast lone spaces of the stellar fields, peopled with countless worlds, crossed by mysterious highways with stars as the pilgrims, ever moving on their unknown journeyings. We can lose ourselves there. There is "the dark backward and abysm of time," opening door after door in ever-receding epochs, back through twilight and dawn into the primeval darkness, where the inquisitive mind falters and faints. And we can lose ourselves there. There is the appalling wilderness of human need, beginning from my own life, with its taint of blood, its defect of faculty, its dreary gap in circumstance and condition, and repeated in every other life in every street in every city and village and country throughout the inhabited world. And we can lose ourselves there. And then there is the deadly, ubiquitous presence of human sin, in all its chameleon forms—well-dressed, ill-dressed, blazing in passion, mincing in vanity, and freezing in moral indifference and unbelief. All these are stupendous themes, and the mind that ventures upon them is like the dove that ventures upon the waste of waters, and soon growing weary of wing returns to the place of its rest. But there is something more majestic than the heavens, more wonderful than the far, mysterious vistas of time, more persuasive than human need, and more abounding than human sin. The biggest thing with which the mind can cope is the infinite love of God, and all our sanctified powers, and all the ministers of holy fellowship, and all the explorations of eternity will never reach a limit in its unsearchable wealth. The biggest thing you and I will ever know is the love of God in Jesus Christ our Lord. There will always be a "region beyond," and for the already wondering eyes there will always be a new surprise. "The height, and depth, and length, and breadth, and to know the love of God which passeth knowledge."

I. Let us reverently gaze into the "height" of the love of God. In love the scale of height is measured by the degree of purity. The height in the scale of diamonds is determined by an analogous standard. A diamond is of the "first water" when it is without a flaw or tint of any kind. And love is lofty in proportion to its brilliance. Love can be deteriorated and degraded by the tint of jealousy. It can be debased by the tint of envy. It can be vulgarized by a strain of carnal passion. These earthly elements may be mixed with the heavenly substance, and its spiritual value is reduced. So that the first test to apply to love is the test of purity, which is the test of height, the test as to how far it is sublimated, and separated from selfish and fleshy ingredients which dim and spoil its luster. Now it is here that the Scriptures begin in their revelation of the love of God. They begin with its brilliance, its holiness. "In him is no darkness at all." How would that be as a description of a

diamond? "No darkness at all!" Nothing sinful in his love! But more than that. Nothing shady in it, nothing questionable! "No darkness at all; no blackness of faithlessness; no twilight of forgetfulness: "No night there!" And thus it is that, when the Book guides us in the contemplation of the eternal love, it first of all leads us into the contemplation of the eternal light. Always and everywhere this is where we begin. If I listen to a psalmist, he leads me into the holy place: "Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." If I listen to a prophet I am led into the same sacred precincts: "The high and lofty One whose name is holy." If I listen to the mystic seraphim of the Old Testament I hear them cry one to another, "Holy, holy, holy is the Lord of hosts." If I listen to the songs of the apocalypse, I find them burdened with the same theme: "They rest not day and night saying, "Holy, holy, holy, Lord God Almighty." If I reverently listen to the Master in his secret communion with the Unseen I hear him say, "Holy Father." And if I listen to the prayer which he himself teaches me to pray, I am led immediately to the holy glory of the Lord: "Our Father . . . hallowed be thy name." Always and everywhere this is the beginning of our contemplation. We are led away into the light, into the unshadowed brilliance, into the holiness of God. If therefore God's love be symbolized by a mountain, its heights will be clothed in the dazzling whiteness of the everlasting snow. Love's heights are found in love's holiness. "God is light," "God is truth," "God is love."

1. From this primary teaching I wish to adduce two inferences. And the first is this: The force of love always depends upon its height. We find the analogy in water. The force of falling water is determined by its height. In an English home, if your shower bath is lazy and loitering, chilling you rather than bracing you, your remedy is to raise your cistern, and in the increased height you will get the requisite tingle. The tonic is born in loftiness. It is even so with love. There is a type of love which has no vigor because it has no height. It is a weak, sickly sentiment which just crawls about you. It is low and therefore it has no enlivening force. It is mixed with earthly elements, and therefore it has no heavenly quickening. It enervates, it does not invigorate. The more holy love is the higher it is, and the more fraught it is with vitality. How, then, must it be with the love of God? Have you seen an Alpine river, born amid the snows, and rolling gloriously through the vale? That is the figure we need. "And I saw a river of water of life, clear as crystal," proceeding from "the great white throne," out of the unshadowed depth of eternal holiness. "There is a river which is determined by the holy heights in which it is born."

2. And the second inference is this, that the ultimate ministry and goal of life is also determined by the height of its holiness. Once again seek your analogy in water. Water rises no higher than its source. Water can lift no higher than its source. It is even so with love. Our love can never raise a loved one higher than the love itself. There are two aspects of that

law which are altogether staggering. Take the love of a parent for his child. Our own tainted love will not lift our child into purity. Our own jealous love will not lift our child into an unembittered disposition. Our own envious love will not lift our child into moral serenity. Our love will not lift above its own level. That is the solemn responsibility of a lover, that if the love be low it will scarcely lift the beloved above the plains. If we want to lift higher we must heighten our love. How then is it with the love of God? His love, so glorious in holiness, can raise to its own level, and lift us into "heavenly places with Christ Jesus." "They shall sit with me on my throne." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." God's love imparts its own loveliness until one day we too shall be "altogether lovely."

I have been spending part of my holiday on the Island of Arran. From the supreme height of the Fells there comes rolling down the granite slopes a gloriously alive and vitalizing stream. They call it "The White Water," and it is well named! It gleams on the slopes like the whitest foam! Out at sea, when everything else was obscure, I could see the white water running on its ceaseless errand! And oh, the loveliness of its bequests, and the unutterable beauty of its dells and glens! It feeds the bracken, it nourishes the stalwart heather, it moistens the retiring fern. The White Water endows its haunts with its own loveliness. And the white water of the eternal love, ceaselessly flowing from the holy heart of God, brings with it power to make everything lovely, and at last to present everything spotless before the throne. "O love of God, most high!"

II. Let us gaze into its depths. Let me link together detached sentences from the Word that in their associations we may discern what is meant by the depth of the love of God. "The high and lofty one whose name is holy" . . . "He is gone to be guest with a man that is a sinner!" "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God . . . began to wash the disciples' feet" . . . "Holy, holy, holy is the Lord!" . . . Neither do I condemn thee, go, and sin no more!" All these are suggestive of what is meant by the love-depths of our God. And on these I want to build this teaching, that it is only the really lofty that can truly reach the really deep. The arm that can reach far upward is the only arm that can reach far downward. It is only holy love that can deal with humanity's deepest needs. A low love has no depths of service. Low love is a thing of compromise, and has no dealings with extremes, whether of holiness or of sin. Pharisaic love had no height—"I thank thee I am not as other men are." That is not loftiness, it is superciliousness; it is not the vision from the snow-white hills. And because Pharisaic love had no height it had no corresponding depth, and when the Pharisee saw one descending into the deep pits of human need he cried in self-respecting amazement, "He eateth and drinketh with publicans and sinners." Holy, holy, crystalline love, goes down and down into human necessity and is not afraid of the taint. Sunbeams can move among sewage

and catch no defilement. The brilliant, holy love of God ministers in the deepest depths of human need. God's love is deeper than human sorrow, and how deep that is my appointed lot gives me daily and deepening experiences. But drop your plummet line into the deepest sin of sorrow, and at the end of all your soundings "underneath are the everlasting arms." God's love is deeper than death, and there are hundreds here who know how grim death can be. "Just twelve months ago," said a near friend of mine a week or two ago, "I dug a deep grave." Ay, and I know it was deep enough. But the grave-digger's spade cannot get beneath our Father's love. God's love is deeper than the deepest grave you ever dug! "And entering into the sepulchre they saw an angel," and you can never dig into any dreary, dreary dwelling of death which is beyond the reach of those white-robed messengers of eternal love. Yes, God's love is deeper than death. "O death, where is thy sting? O grave, where is thy victory?"

And God's love is deeper than sin. When I was sailing home a week ago, one night, about six o'clock, an officer of our boat told me that we had just passed over the spot where the Titanic went down. And I thought of all that life and wreckage beyond the power of man to recover and redeem. And I thought of the great bed of the deep sea, with all its held treasure, too far down for man to reach and restore. "Too far down!" And then I thought of all the human wreckage engulfed and sunk in oceanic depths of nameless sin. Too far down for the love of God. Listen to this: "He descended into hell," and he will descend again if you are there. "If I make my bed in hell thou art there." "Where sin abounded grace did much more abound." "He bore our sin;" then he got beneath it; down to it, and beneath it; and there is no human wreckage lying in the ooze of the deepest sea of iniquity that his deep love cannot reach and redeem. What a gospel! However far down, God's love can get beneath it!

III. Let us gaze into its breadth. Here again I want to say that the breadth of love is determined by its height. And sometimes we foolishly try to imprison the love of God. "We make his love too narrow by false limits of our own." Men have tried to appoint social limits, and national limits, and ecclesiastical limits, and credal limits. We may as well try to break up the sea into allotments as to "peg out" the love of God. The love of God is as broad as the race, and nowhere is there a single man in any clime or of any color, in congested city, in tropical jungle, or on a lonely frontier line where a pioneer has built himself a primitive home—nowhere is there a single man, woman or child who is orphaned of a place in the eternal Father's heart. "If he lose one he goeth out!" . . . O love of God, how broad!

IV. And what of its length? There is no end to it. To what length will it not go? "Greater love hath no man than this that a man lay down his life for his friends." To that length! "Becoming obedient unto death, even the death of the cross!" To that length! "Goeth after that which is lost until he find it." To that length! God's love is as long as life. God's love is as long as eternity. "I have loved these with an everlasting love." "I will never leave thee nor forsake thee."

Beliefs Turned Into Energies

REV. BENJAMIN YOUNG, D. D., IN THE ASSOCIATION MONTHLY.

We live in an intense, nervous age. The life of an ancient patriarch was not to be compared with the life of the average man of today. Carlyle once said, "The world is in a desperate hurry; woe unto the man who stops to tie up his shoe strings." Into this intense, and bustling age we have been thrown, and for a purpose.

We live in a plain, matter-of-fact world. We are here to deal with things, problems and people. The philosopher may weave his subtle web in an intricacy of beauty, but his feet must be on solid ground. The artist may paint his picture from a Dantean imagination, but the common pigment will be at the base of his art. We must never forget the common-place or the practical. It is dangerous to become lost in strange and wild speculation. We must face the world with sanity and a practical religion.

Every earnest religious worker ought to study the ninth chapter of the Gospel of Mark. There are many things of rare value in that chapter. You remember the story of the three disciples who were with Jesus on the Mount of Transfiguration. The Master was transfigured before them. So enraptured was one of the disciples that he cried out, "Master, it is good for us to be here; let us make three tabernacles." That would be a fine task for leaders of the kingdom! Follow on in the story. It tells us of an agonized father with a demonized boy, at the foot of the mountain. The case is a bad one and the disciples are baffled by it. It is a problem of the matter-of-fact world and a call for helpful service. Jesus came down from the mount, and in answer to the prayer of the father gave the boy back to him, healed. The two scenes are worthy of study because they suggest two types of religious vision.

I would not want to be understood as depreciating in any way the doctrine of Christian experience, for I recognize its importance in individual life and its evidential value for all of us; but it is not true that sometimes we have put the emphasis upon the ecstatic and forgotten the practical. Have we not sometimes lost ourselves in the revelry of the mystic when we ought to have been alive to the stern conditions around us? Have we not sometimes shouted for an experience when we should have urged to service? Many a man has been lost in glory when he should have been absorbed in life.

Experience is valuable, but it must be made effective in the extension of the kingdom of Jesus Christ among men. People do not live up yonder on the mountain height, but down here where men strive and struggle; where they are tempted and burdened and preyed upon. It is here where men cry out in the agony which is upon them, for our sympathy and love. The rapturous vision must work out in the practical life problem.

A woman once stood up in prayer meeting and testified in words something like this: "Last Sunday I had a most blessed time, for I was shut up all day in my room in communion with my Lord." She went on to say that she had been "cut away from everything" on that day, and lost to the world about her. When she had finished

the pastor said, "Did you know that your pew in the church last Sunday was empty, and that there was a call for your service in the work of the day? Did you know that a Sunday School class needed a teacher and that several missed the helpfulness which your presence brings? Do you not think that the Master would have been better worshipped if that day you had given yourself in some helpful service for him?" God does not want us on the mountain top building tabernacles, but down here where we can bring his truth into contact with human life.

May I offer another thought which comes to me from a lesson learned in my earlier ministry? A minister, a graduate of one of our best universities, decided to consecrate his life in service for the betterment of the western Indians. He had worked at this task for twenty-six years. He had been isolated from friends and shut away from the amenities of modern life. He had toiled with remarkable faith, achieving results which were the admiration of all who came in touch with his work. I met him on the frontier in the West, not far from the reservation on which he had spent these years, and said to him, "Mr. ———, I suppose you have had many periods of discouragement in this Indian work, and that you must be grievously disappointed in the things accomplished. I should think you would give up the fight." Turning upon me with flashing eyes and earnest voice, he said, "You do not seem to understand. I did not come to work among these Indians to get success. I turned from success, as you see it, years ago. I have only been anxious in all these years to do my duty as God has given me to see it among the despised Indians." I trust that I may never forget that lesson. That line of duty lying in the pathway of the Divine call is the highway of greatest possible success.

We should live in the world dominated by the spirit of service. George Eliot says of Savonarola, "He turned beliefs into energies which should work in all the details of life." That is a great expression, and is the revelation of a dynamic force which lived in the soul of a prophet of the middle ages. Is not that our mission? Ought we not to turn beliefs into energies to work in all the details of life? Behind the philanthropic institutions of our great cities are men who are trying to transform belief into energy to the solution of some of the practical problems of life.

Service means sacrifice. It is this which glorifies humanity and goes singing down the centuries. This embodies God in human character. This denotes Jesus Christ in practical life. It is this which makes our literature glorious; and it is in this spirit that we have hope for a better day for all men. That is a profound statement in the Gospels: "He saved others, himself he cannot save." It is because he could not save himself that Jesus Christ has become the Saviour of all men. The cross is before the crown. The ascension follows Calvary. This is not merely true in the Gospel record; it is the law of life. The painted beauties of the European courts have been forgotten, but Theresa and Joan of Arc are enshrined in woman's thought. The song of De-

borah may perish, the story of the heroism of Jael may cease to be told, the piety of Hannah may go unreverenced and the deed of Esther may be shorn of its romance, but the story of the devotion of Rizpah, the gentleness of Dorcas, the work of Martha, and the love of Mary shall live to show how glorious is the influence which radiates from an unselfish spirit.

You remember the story of Silas Marner. The associations of Lantern Yard disappointed him, and he went out to make his home on the moor of Raveloe. He set up his loom in the lowly cottage and wrought for the villagers. A miserly, greedy, spirit fastened upon his heart. His pot of gold increased and every night he uncovered it and counted out the sovereigns by the light of the fire on the hearth. One night the pot of gold was missing. It had been stolen. It seemed then as though the light of his life had perished. There was a storm on the moor and the tragedy of a woman's death. A little child toddled out

from the embrace of the dead woman and guided by the light which flickered through the door of Marner's cottage, found her way to his hearthstone. The fire was warm and she fell asleep. Silas Marner came home, and his heart leaped at the picture before him. Had some one brought back his pot of gold? No, the child was sent instead. Under his care, she blossomed into a beautiful and womanly character. In service for her he forgot his gold and found himself.

Sometimes in the very effort to save the soul we have lost the essence of religion. We cannot save the soul by the development of a selfish egotism. "He saved others, himself he cannot save," contains a sound philosophy of life." It is the expression of that which radiated from the heart of God, finding its exemplification in the life of Jesus Christ. As is the gift, so is the reward. As we sacrifice, so do we achieve. As is our service, so is our success. As we love, so do we live.

The Kingdom of God

(Extract from an address delivered by Professor Walter Rauschenbusch, of Rochester, N. Y., in the auditorium of the Central Association building, Cleveland, Thursday evening, January 2, 1913. In his address the great author of "Christianizing the Social Order" tells the story of his own spiritual development, analyzes his emotions, and discloses facts intimately connected with his soul life. It is probable that these facts have never before been made public.—Reported by Wamsley.)

I was brought up in a very religious family, and I thank God for it. We had household religious service every day, and from childhood I was taught to pray, read the Bible, and go to Sunday School, to be in church often, and all those things I have no doubt trickled down into my mind and did their work there. But I was not very much aware of it, and I do not think other people were much aware of it, either. I ran with a gang; for a time I tried very hard to become their leader in swearing, but I never could. I think, however, that other people who observed me thought I was on the road to the devil. And then, physically, came the time of awakening for me, when young manhood was coming on and I began to feel the stirring of human ambition within me; and what I said to myself was: "I want to become a man; I want to be respected; and if I go on like this, I cannot have the respect of men." This was my way of saying: "I am out in the far country, and I want to get home to my country, and I don't want to tend the hogs any longer." And so I went to my Father, and I began to pray for help and got it. And I got my own religious experience.

Now, that religious experience was a very true one, although I have no doubt there was a great deal in it that was foolish, that I had to get away from, and that was untrue. And yet, such as it was, it was of everlasting value to me. It turned me permanently, and I thank God with all my heart for it. It was a tender, mysterious experience. It influenced my soul down to its depths. Yet, there was a great deal in it that was not really true.

A great deal was said about dying, in those days. I used to like to talk a lot about dying, and think about it a great deal, probably because there was no present prospect that I would die. (Laughter.) Nowadays, when I am considerably nearer to death than I was at that time, I prefer not to think about it quite so much. But youth can afford to play and deal with death. And we used to think about it, and sing about it, and talk about it. That was part of our religious life.

Now, I would not in any way depreciate these religious experiences. Indeed, I think that one of the reasons for our national strength has been that so many thousands and thousands of our people have been placed face to face with such experiences, and have at some time or other come under the conscious control of religion, and from that time on they lay open to all the fine moral impulses of right living, and of good citizenship, in our topsy-turvy political conditions here. Ruinous and sinful and immoral conditions have been improved wonderfully from the fact that we have so many men of religious experience; otherwise, it would have gone to the bad long ago. And of that religious experience that I had, this is the social note.

Very soon the idea came to me that I ought to be a preacher, and help to save souls. I wanted to go out as a foreign missionary—I wanted to do hard work for God. Indeed, one of the great thoughts that came upon me was that I ought to follow Jesus Christ in my personal life, and live over again his life, and die over again his death. I felt that every Christian ought to in some way or other participate in the dying of the Lord Jesus Christ, and in that way help to redeem humanity. And it was that thought that gave my life its fundamental direction in the doing of Christian work.

But there was another social note in it. Not until I was about twenty-five years old did that come and then it did not come from the church. It came from outside. It came through personal contact with poverty, and when I saw how men toiled all their life long, hard, toilsome lives, and at the end had almost nothing to show for it; how strong men begged for work and could

not get it in the hard times; how little children died—oh, the children's funerals! they gripped my heart—that was one of the things I always went away thinking about—why did the children have to die?

I did not have anything unusual there. I had only the same kind of human information, the same human experiences, you all have—or can have. Why a single little human incident of that sort is enough to set a great beacon fire burning, and to light up the whole world for you—if you only have the right mind in you. And in that way, gradually, social information and social passion came to me. But, as I say, it did not come through the Church. Indeed, I have to say, frankly, that for years the influence was rather against it from the church. This is one of the saddest things that I can say, but I cannot get it out of my mind. The church held down the social interest in me. It contradicted it; it opposed it, it held it down as far as it could; and when it was a question about giving me position or preferment, the fact that I was interested in the workingman was actually against me—not for me. They did not say: "Now here is a young man who loved the workingman, and has some thoughts about him—let us put him into a theological professorship." No! "The fact is, this young man thinks like the workingman, therefore, he ought not to be a theological professor." That is the way they looked at me.

Now, for a time, as these things got into my mind, the necessity came to me of combining this with the religious life that was so strong in me. I had personal religion. I now had that large social outlook, and how was I to combine the two things? I needed a unity of life—faith. . . real religion always wants unity. It wants to bring the whole world into one great conception that can inspire and fill the soul. It sees one God, it wants one world, it wants one redemption. That is faith. No faith is really complete that cuts life up into sections, and applies only to a little bit of it. We want faith always as a whole thing.

And so my desire was always for faith that would cover my whole life. And where was I to find it? The ordinary religious conception seemed to cover only some part of it. 'Christ died for a sinner. He can be saved again by justification. He can be regenerated. After that, he can be sanctified. Finally, he will die and go to heaven.' Yes, but where does the social question come in? Where does the matter come in of saving the world? That does not seem to have any place there, does it? And that was the real difficulty in my thought all the time—how to find a place, under the old religious conceptions, for this great task of changing the world and making it righteous; making it habitable; making it merciful; making it brotherly. Somehow, I knew in my soul that that was God's work. Nobody could wrest that from me. Jesus Christ had spoken too plainly to my soul about that. I knew that he was on the side of righteousness, and on the side of his poor brother. But where could I get it with my old Christianity—with my old religion?

Now that is the way the matter presented itself to me as a personal problem. And then the idea of the Kingdom of God offered itself as the real solution for that problem. Here was a religious conception that embraced it all. Here was some-

thing so big that absolutely nothing that interested me was excluded from it. Was it a matter of personal religion? Why, the Kingdom of God begins with that! The powers of the Kingdom of God well up in the individual soul; that is where they are born and that is where the starting point necessarily must be. Was it a matter of world-wide missions? Why that is the Kingdom of God, isn't it—carrying it out to the boundaries of the earth. Was it a matter of getting justice for the workingman. Is not justice part of the Kingdom of God? Does not the Kingdom of God simply consist of this—that God's will shall be done on earth, even as it is now in heaven? And so, wherever I touched, there was the Kingdom of God. That was the brilliancy, the splendor of that conception—it touches everything with religion. It carries God into everything that you do, and there is nothing else that does it in the same way.

And then, besides that, you have the authority of the Lord Jesus Christ in it. That was his idea. That is what he came and died for. The Kingdom of God, my friend, is a social conception. It is a conception for this life here of ours, because Jesus says: "Thy kingdom come. Thy will be done" here. It is something that is here on this earth; that quietly pervades all humanity; that is always working toward the perfect life of God. It cannot be lived out by you alone—you have got to live it out with me, and with that brother sitting before you. We together, have to work it out. It is a matter of community life. The perfect community of men—that would be the Kingdom of God! With God above them; with their brother next to them—clasping hands in fraternity, doing the work of justice—that is the Kingdom of God!

PROGRAM

Place strong emphasis on the value of childhood

E. S. PECK JANUARY 8TH MRS. F. L. TAFT

Appeal to youth

H. L. KNAPP JANUARY 15TH GEORGE GATTON

Make bad notions good

MRS. KATE SAMTSON JANUARY 22ND E. M. HALL, JR.

Become helpful to worthy business enterprises

T. H. GARRY JANUARY 29TH GEORGE A. PARKER

Harmonize personal and national strife

MISS LAURA MORRIS FEBRUARY 5TH HON. F. L. TAFT

Inspire and perpetuate true friendship

W. A. JEWITT FEBRUARY 12TH H. W. GALLEY

Inspire care for the worthy poor and the weak

MISS EVANGELINE BISHOP FEBRUARY 19TH HON. F. E. STEVENS

Have an important place in the true home

MRS. W. A. JEWITT FEBRUARY 26TH HOWARD R. LYNN

Attract thoughtful men

C. K. ARTER MARCH 5TH A. M. ALLYN

Give comfort in the afternoon of life

DR. E. H. PECK MARCH 12TH FRANK A. ARTER

Create and maintain peace of mind

MRS. E. L. HOBSON MARCH 19TH J. H. COLLISTER

Require a 'change of heart.'

MISS ELIZABETH BOARDMAN MARCH 26TH JOSEPH SWINGLER

????????????????

Each paper or address is necessarily limited to about ten minutes

MID-WEEK MEETING SUBJECTS BY DR. F. W. LUCE
CLEVELAND, O.

Little Journeys to Historic Churches of America

FROM "HISTORIC CHURCHES OF AMERICA" PUBLISHED AND COPYRIGHTED BY DUFFIELD & CO., NEW YORK, AND USED BY PERMISSION

ST. GEORGE'S CHURCH

HEMPSTEAD, L. I., N. Y.



ST. GEORGE'S HEMPSTEAD, L. I., N. Y.

Hempstead, Long Island.

In 1702 the Society for the Propagation of the Gospel sent out from England the Reverend John Thomas, who held his first service in Hempstead, Long Island, conducting it in what was known as the Independent meeting-house. Governor Keith, who had been reared as a Quaker, in describing this event, declared that "such a multitude of people had gathered that the church could not hold them; and many stood outside the door or looked in through the windows." This was the first Episcopal service ever held on Long Island.

The first Protestant Church in Hempstead, St. George's, was built in 1704, and on December 26th of that year this same Reverend John Thomas was installed as first rector of the parish. The communicants were mostly simple farmers, not heavily endowed with worldly goods, and they built their first church inexpensively, following the model of the village churches they remembered in Old England.

Twenty years later, in 1724, this first church building was outgrown, and on April 8th the parish chose a site for the erection of a new house of worship, which they completed with-

in a year. On St. George's Day, April 28th, 1735, the Lieutenant-Governor of the Colony of New York, George Clark, presented the church with the royal coat of arms, splendidly emblazoned. In his capacity of Secretary of St. George's parish he also presented the new church with a set of altar furniture upholstered in crimson damask. A wealthy invalid from the West Indies who spent his summers in Hempstead contributed a silver baptismal bowl. To these were added from time to time the Bible, the Prayer Book, the pulpit frontal and the original silver communion service that had been given to the little church in 1705 by Queen Anne.

The church edifice was of the usual cruciform type, having round arches and the sides and roof being shingled. Its dimensions were fifty by thirty-six feet, and there was a tower fourteen feet high. In the walls of the church near the entrance was a tablet bearing the verse from Ecclesiastes, "Keep thy feet when thou goest into the House of God." There were in all some eighteen pews, the front one dedicated to Lieutenant-Governor Clark, who was also one of the vestrymen of the parish. On June 27, 1735, St. George's received its charter from the State of New York.

During the Revolution the sacred building was put to use as a stable by the British troopers stationed in the vicinity, and services were interrupted until after the close of the war, when the energetic and God-fearing parishioners carefully repaired it, brought out their treasures from their hiding places, restored order once more, and again held worship there. On November 3, 1785, the first ordination in the State of New York took place; the candidate for orders was John Lowe from Virginia, and Bishop Seabury officiated.

In 1842 the little church building gave place to a larger and more modern structure, built of all that was available of the old materials, and occupying the same site as its predecessor. This building is still occupied by the parish as a house of worship, and in the little churchyard are graves of British officers and soldiers of both armies side by side with those of former members of the parish. Among these lies the body of the first Protestant Episcopal Bishop in America, the Right Reverend Samuel Seabury, who died in 1764.

The James Sprunt lectures, delivered at the Union Theological Seminary in Virginia, have been published by Fleming H. Revell Co. Some of these lectures have been published in The Expositor, so that our readers have had a taste of the quality of these pages. There are chapters on the delivery of the sermon, the secret of pulpit power, etc. There is not a dull page in the book. The lectures are the fruit of successful experience in one of the most noteworthy American pastorates, and Dr. Burrell puts into action his own precepts as he writes these pages. It is a wise and valuable and fascinating book. Price \$1.50, but worth much more to the preacher who wishes to excel in his chosen calling.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Easter Sunday this year is March 23rd and it behooves every one of us to immediately begin operations, looking forward toward a strategic use of the season. Only twenty-three days are at our disposal! That fact impresses us with the value of each day and hour if we are to make the occasion account for the kingdom.

For a number of years we have observed Passion Week, both by holding evening services and by conducting noon meetings. Nothing we have ever done has resulted in so much spiritual good to the church. It is a season of the year when people expect to consider religious matters and the pastor who fails to take advantage of it is missing a remarkable opportunity.

We are trying to make this department helpful to every pastor and the suggestions for the observance of Easter are all calculated to stir his mind and help him work out plans of his own. * * *

Not every pastor to whom this magazine goes will be able to use all the suggestions. Some are living in warm climates where Easter plans can be handled with comparative ease, others are in colder climates and as early as March 23rd, will find decorations difficult. If, however, each one plans well for the Easter season, he can make the occasion a success anyway. It is the pastor, or the church, that fails to prepare in time that finds all such work hard and difficult. * * *

We have been receiving a number of church calendars, some printed matter and a few articles on methods during the past month. With them have come personal letters which are herewith acknowledged. We do wish, however, that more of our readers would try for the \$5.00 prize which the editor offers for the best article on, "How to Raise Money for Church Work," based on personal experience. Send all material for this department to Rev. E. A. King, 4 South Sixth St., North Yakima, Washington.

THE EASTER OFFERING.

There is every reason why an Easter offering should be taken. The secret of a large one is in preparation. The pastor or trustees should have a clear idea why the offering is needed and what it is to be used for. They should inform the people early enough so that every one can arrange his affairs to give. Not every one will be able to give a generous sum on a few days' notice.



We believe that an attractive Easter offering envelope much more than pays for itself. One like the preceding, published by Good-enough & Woglom Co., 122 Nassau St., New York, at 30 cents per hundred, would do very nicely:

With this a letter could be sent containing personal greetings from the pastor and stating the need for the money.



The Sunday School and children's societies in many churches can help wonderfully. The following envelope, published by the printers named above would answer the purpose. It is sufficiently attractive, being printed in three colors, to interest any child and with one of these any boy or girl could collect a goodly sum for the church:

Besides this a special Easter finance committee could be appointed. Last year two or three of the young ladies of the church took it upon themselves to raise a large Easter offering. The pastor urged the people from the pulpit to give \$75.00 but when the money was all counted on Easter Sunday morning, it amounted to over \$600.00. It goes to show how much can be done by intelligent planning and co-operation.

How to Make Your Own Easter Program

A great many pastors are obliged to economize in the matter of printer's ink. Mimeographs and neostyles have to take the place of black and red ink printing from bonton print shops. Homemade printing is sometimes crude and often not worthy of the cause, but it need not be so. It is economy to get out good printed material whether made at home or printed at the shop.

Our Easter programs last year were made of brown paper, 11x8½ inches and when folded into three panels the folder measures 3¾ x 8½ inches. This was sent through the mail in a legal sized envelope at one cent postage each.

The two pictures on the outside were printed from "cuts" obtained from a publishing house in the East. The local printer printed one and the other executed by the Woolverton Press at Osage, Iowa. The printing of the folder was done on an Autograph Edison Mimeograph.

On the inside are the announcements of Passion week services and on the center panel is the pastor's message. The only cost connected with this was the paper, (slight cost for ink and stencil) cuts and postage. They were different from anything the people ever had and they were greatly pleased with them, so much so that the folders were preserved.

We are confident that the attendance was better, the services more thoroughly appreciated, and a better feeling engendered all around. We commend the plan to all our brethren. If the pastor has no knack for such craft-work, let him ask members of his church to help him. Young people delight to do such things for the church.

* * *

ONE WAY TO OBSERVE PASSION WEEK.

At Auburn, Massachusetts, a pleasant feature of Holy Week was the union services held by the Methodist, Free Baptist, Universalist and Congregational church, including a union communion.

A pretty feature of the Easter exercises at High Street Sunday School was the giving of a potted hyacinth in bloom to each child of the primary department.

At the Sunday evening services a varied program has been carried out during the year. On one evening of the month the pastor has told in his own words the story of some book, such as "Romola," "Quo Vadis," "Black Rock," etc. On another evening the lantern has been used.

On the Sundays preceding Christmas and Easter the life of Christ was impressively told by pictures on the screen. On other evenings our mission fields were visited by means of the slides from our benevolent societies. On another evening some Bible character has formed the subject for an address.—Exchange.

A UNIQUE ADDRESS.

The other day we came across an account of one of the most unique addresses we have seen. The pastor cut from brown paper hammers and distributed them to every person in the room. On each hammer handle were

printed the words from Isaiah 41:6-7, "They help every one his neighbor; and every one saith to his brother, Be of good courage. So the carpenter encourageth the goldsmith and he that smootheneth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved."

His address was entitled, "The Sign of the Hammer," and the main theme was "Don't Knock." The address itself was a fine, strong plea for co-operation in church work and for the elimination of criticisms, petty jealousies, etc. It would make a good theme for most any occasion.

AN EASTER MESSAGE.

Many pastors issue Easter messages to their people. The following is quoted from a most excellent message by Rev. Wm. F. Emery, D.D., pastor of the First Methodist Church, Breckenridge, Michigan:

How fast the time speeds along. Easter Sunday will soon be here. On this day we make our benevolent offering for the year. No word of complaint is necessary from your pastor in regard to the benevolences. I have been cheered by the heartiness of your benevolent acts, inspired by your encouraging words and kind deeds, moved to admiration by your loyalty, and highly gratified by the progressive spirit that seems to actuate your church life.

I feel that there is something more that joins us than the official relation—we are friends. We are united in helpful fellowship for the purpose of spreading the blessing of Christ and saving immortal souls.

"I expect to pass through this life but once; if, therefore, there be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now; let me not defer or neglect, for I shall not pass this way again."

The work of the Methodist church earnestly pleads for sincere self-sacrificing effort on the part of each person within its bounds to do his or her very best, prayerfully and financially, to help carry on her glorious work of saving a redeemed people.

I send you this day my first pastoral letter. May the printed message be blessed in strengthening our interest in the common work. Dwelling in this city, we are nearly all of us so eager and on-looking that only a few hours are reserved for memory. Let me assure you, however, that though busy as others, I have kept some sacred vigils of late in recalling the almost numberless words of good will and acts of kindness which have come to me and mine from those whom I delight in calling my people.

The pastorate of such a church, while a trust of the highest honor and responsibility, is also a service of deepest joy. Let this message carry to each one of you the assurance of my personal regard and gratitude, and also be the expression of my prayer that the coming days may be rich in blessings to all.

May the children who are dear to you be kept from falling by the way, and also be kept in the way of life. If over your homes the dark clouds gather, may the Divine Love transfigure them into gold and amethyst till they shall seem like the gateways of heaven.

God help you and me to live for others, letting self go. God bring us into the rich garden of his grace, where we shall be filled with the Christ love, and our only passion shall be to do good and to scatter by the sunshine of our holy living the shadows which darken human hearts.

May He who "went about doing good" say to each of us when our work on earth is finished, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me." May Heaven's richest blessings abound in your lives!

HOW BOYS ARE BEING REACHED IN SEATTLE.

REV. L. E. SCHOLL.

The Boys' Sunday School of Plymouth Church, Seattle, is, so far as the writer knows, the only successful Sunday School for boys alone in Seattle or in the state. It was started twelve years ago by Mr. George Colman and has grown and prospered ever since.

The school was started to meet the need of boys who could not and would not come to the regular morning school. Mr. Colman had labored with a certain group of small boys to get them started to coming to one of the regular classes.

After all efforts to get them to come regularly had failed, he insisted on knowing why they would not come, and one of the boys exclaimed, "We won't come because them dudes up there make fun of us." Here then was the whole reason.

These boys were from humble homes and wore poor clothes while the boys regular in attendance at the morning school were all from good, comfortable and wealthy homes and wore good clothes.

Mr. Colman then proposed to the boys that they come to the church at one o'clock and they would have a Sunday School of their own. The boys agreed and so the school was started. At first there were only five or six but the class increased and a new class was started.

Boys, however, cannot be gathered from the street and held with nothing more to attract them than an hour in Sunday School. A room was fitted up in the old church as both a gymnasium and manual training room. This proved an attractive feature for the boys and they came regularly and in steadily increasing numbers.

When the new Plymouth Church was built ample provision was made for the boys. A gymnasium, 36x60, with hard maple floor, lockers and shower baths was provided besides a manual training room with two lathes, a band saw and plenty of good tools.

On January first, 1912, when the new church was opened, the writer was engaged as assistant pastor with the understanding that he give half of his time to the work of the Boys' School. The school has now grown to an

enrollment of over one hundred, and its efficiency greatly increased. The school is carefully graded, the boys make large use of the splendid Sunday School library of a thousand volumes and most of the boys are found each week in the gymnasium, the manual training room or both.

More than three hundred boys were interviewed on the street during the year, and if not attending Sunday School were invited to attend the Plymouth Boys' School and handed a printed invitation. A great many of the boys enrolled are newsboys as a special effort has been made to reach them. There is good reason why this should be done as Judge Frater of the Juvenile Court reports that 75 per cent of the boys who come before him are newsboys.

The oldest class of boys is composed of twenty young men, some of whom have been with the school since the beginning in 1900. Twelve of these boys have united with the church and some of them have developed into splendid types of Christian manhood.

\$5.00 PRIZE ARTICLE ON HOW TO RAISE MONEY FOR THE CHURCH TODAY.

REV. ARTHUR W. PETERSON, SHELDAHL, IA.

We divide our finances into four funds, that of the ministerial support, current expenses, improvements, and the benevolences.

The budget for ministerial support is the largest as it includes support for the District Superintendent, the bishops and the pastor. And the securing of these funds is in charge of three stewards each having his well defined district.

The method used in raising the necessary amount is to secure renewed pledges during the last quarter for the same or an increased amount from the individual supporters for the following year. These pledges to be payable quarterly, semi-annually, or if desired, the entire amount at one time.

Thus at the fourth quarterly meeting the conference has a basis for its promise as to ministerial support for the ensuing year. It must also be added that to the pledged sum will come additional free-will offerings from friends and those who may chance move into the community.

It is also customary to receive a free-will offering at the regular hours of worship. These collections are placed in the current expense fund and they are usually large enough to keep this fund in a fair condition.

Then we have the improvement fund, which is used only for the purpose that its name signifies. This fund does not come into use every year, yet it is safe to say that it is more or less needed on the average of every other year.

The method I use to replenish this fund is to secure the subscription on a regular bank note without interest for ninety days payable at the bank. I have found this method very successful and has always succeeded in securing a larger sum than the amount asked for by the trustees. This method relieves me from seeing the subscriber as to the payment of his subscription for the business is properly

cared for at the bank, and furthermore the subscriptions are all good.

As to benevolences they are gathered on the subscription plan. The various causes are presented to the individual, and his contribution is divided according to a certain percentage basis for the various causes unless the said contributor designates otherwise. I take these pledges about the middle of the conference year and inform the contributor that I will collect the same not later than two weeks before the conference convenes. I have found this method to be very successful, and through the same I increased the benevolent offerings in my former charge by 200 per cent and in this my present charge the benevolences have increased 125 per cent.

When I came to this charge it was laboring under a debt and was financially losing ground. But in a few months we had paid off the debt and were able to make some needed improvements. We began our second year with money in the various funds, and this was the first time, so it was asserted, that the congregation was able to begin the new year with money in the treasury. The ministerial support has been increased 25 per cent and the finances are now in the best condition.

CHURCH TREASURER'S QUARTERLY STATEMENT.

The best treasurer's statement we have so far seen is this one issued by the Washington Congregational Church, Washington. The pastor writes that its special excellence is its businesslike appearance.

PLEASE PRESERVE THIS

QUARTERLY STATEMENT
TO COMPARE WITH TREASURER'S BOOKS

WASHOUGAL, WASH. 191 .

THE WASHOUGAL CONGREGATIONAL CHURCH

IN ACCOUNT WITH

Amount Pledged Weekly..... Monthly..... Yearly

TOTAL OVERPAID BAL. DUE

Sun.	1	2	3	4	5
Jan.					
Feb.					
Mar.					
April					
May					
June					
July					
Aug.					
Sept.					
Oct.					
Nov.					
Dec.					
TOTAL					

TREASURER

This is not intended as a dun. It is merely a statement of your account with the church.
We assume that you prefer to know at the end of each quarter how the account stands.

HOW TO MAKE EASTER A SPIRITUAL HARVEST.

Looking forward to Easter as a season of spiritual uplift the wise pastor may well "take account of stock." Go over all the files

and records and copy the names of the young people eligible for church membership. In cases where it is impracticable to call upon each one personally a follow-up system of correspondence may be begun.

In connection with this plan a "decision day" may be observed in the Sunday School using such a card, for example, as this:

MY DECISION.

Believing that I ought to declare myself a Christian, I do, here and now, yield myself to the Love of God as seen in Jesus, the Christ.

THE FOLLOWING CONFESSION I NOW MAKE AS MY OWN:

"Just as I am, young, strong and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come."

NAME _____

DATE _____ ADDRESS _____

Rev. Salem D. Towne, Boston, Mass., has issued a splendid little tract printed in red and black containing four brief studies entitled, "Why Should I Be a Christian?" "What is a Christian Church?" "What is it to Be a Christian?" "Why Should I Join the Church?" This folder fits into an ordinary envelope and could well be given to each of these young people.

A talk to the Sunday School and to the young people's society along these lines would help very materially. Careful plans of this nature will bring splendid results.

PASSION WEEK SERMON TOPICS.

- Mortality.
- Immortality.
- Living for Christ.
- Living for Our Fellowmen.
- Heaven.

HOW TO OBSERVE PASSION WEEK.

Rev. W. H. Hopkins, pastor of the Third Congregational Church, Denver, asked how his church observed Passion Week, wrote the following reply:

In our Third Church life we have had a great blessing from year to year in retracing the footsteps of Jesus. The program varies from year to year; yet there is this constant feature that in the service the events of that day in the Christ life are read. The special thought of the evening is taken from the portion of the Scripture for the day. Our program for this year may be suggestive to some of our readers who, for the first time, try holding special meetings the week before Easter.

Monday read Matt. 21:18-22. Sing "Nothing but Leaves." Sermon subject, "Withered Lives." Just as the fruitless fig tree withered away, so the fruitless life withers. Emphasize the fruit, more fruit, much fruit of John 15. Note that the more fruit comes as the result of cleansing; the much fruit as the result of abiding in Him.

Tuesday read Mark 12:1-12. Emphasize "The Beloved Son."

Sermon subject, "The Condemnation of This Age." Read Heb. 1:1. God sent prophets, teachers—last of all his Son. The great need of the hour is personal loyalty and devotion

to him. We need today Christians who can sing from their hearts "Jesus, Lover of My Soul."

Wednesday read Matt. 26:1-5, 14-16. Judas and the chief priests spend the day plotting. Jesus spends it in prayer. Sermon subject, "How Meet the Crisis of Life." Jesus at his baptism in prayer, Jesus before he chooses the twelve spends a night in prayer; when they want to make him king he spends another night in prayer; the night in Gethsemane. How do you meet the hours of crisis in your life? Sing "Prayer" hymns.

Thursday, communion service. Read John 13 and 14. Sermon subject, "Answered Prayer." John 15:16. Has every one the right to pray? The communion service can be made a blessed hour never to be forgotten by some and helpful to all. Sing communion hymns.

Friday, a day of prayer. Cottage meetings in several homes at 9; a church service at 2:30 with reports from the cottage meetings and a study of the "Seven Words From the Cross." In the evening a large service. Sermon subject, "Suffering With Him." Phil. 3:10.

A week spent in retracing the earthly footsteps of Christ will be a splendid preparation for a glorious Easter day and the reception of members into the church.

PRACTICAL CHURCH FEDERATION.

A very interesting movement is being conducted in one of the Baptist churches of Hood River, Oregon, and at Odell, the same state. In a recent public utterance in a local newspaper the following outline is given:

"Rev. John R. Hargraves is responsible for the movement towards federation and it is largely through his efforts that several churches have allied themselves with the federation.

"While members of the different denominations join the federation, each retains its distinctive denominational name and no one is asked to give up his or her denominational views or preferences, but only to unite in federation in church and Christian effort for the extension of the Christian cause in the community on the highest and most efficient plan.

"This plan is designed to decrease the number of churches that are struggling along to enlarge their respective denomination and paying pastors' salaries upon which they can scarcely maintain a livelihood. It is also calculated to decrease the number of preachers and place strong men in charge in even the smaller towns."

MAKE MUCH OF THE LIVINGSTONE MEMORIAL.

David Livingstone's centenary will be observed March 19th, in many churches over the whole Christian world, and many denominations will combine the celebration with Easter. For example, the American Board, 14 Beacon St., Boston, Mass., has issued a splendid program of music and story called "The Message of Light."

It would be of great advantage to the cause of foreign missions to use such an exercise

in the Sunday School or on Sunday evening at the regular church service. The program is replete with information and suggestion.

DAILY SERVICES IN LENT.

The pastors of San Francisco arranged and carried out a splendid program of Lenten services in 1911. The meetings were held in the Merchants' Exchange Building every day, except Sunday, from 12:15 to 12:45 P. M. The meetings were arranged especially for men and boys and were conducted by fifteen or twenty different pastors of all denominations. Such a plan could easily be arranged in any city.

INSTRUCTIONS FOR KEEPING LENT.

Gradually churches of all denominations are observing Lent or Passion Week. The following instructions sent us by a brother pastor may be of value here:

We ask each member of the congregation to make an earnest resolution with the help of God on each of the following matters:

1. To offer private prayer to God, on your knees, even though very briefly, every morning and evening.

2. To attend church regularly at every service; not to be absent except for some cause which you would feel to be sufficient excuse to make if summoned before God Himself; and to be in your place in church before the service begins.

3. To deny yourself some stated luxury, either in food or in some other form of enjoyment on every day (except Sunday) from Ash Wednesday until Easter. Some such luxuries which might be given up are: butter, cake, pie, fruit, or all sorts of dessert. Decide in advance on some one, and then keep to your resolution. Be honest with God, and don't resolve to give up something you would not have anyway.

4. Keep for God the money saved by your Lenten self-denial, and give it to him, with any other you may have been able to earn for him, through the offertory on Easter morning.

5. Keep from all places of public amusement during Lent.

THE STEREOPTICON AT EASTER-TIDE

It is possible to add much of interest and value to all the services during Passion Week and at Easter by making a sensible use of lantern slides. One may secure slides of the last days of Christ on earth and during the service throw a few of them on the screen, either during the pastor's talk or while an appropriate hymn is being sung.

Different slides could be used each evening and on Easter Sunday night those appropriate to the Easter message could be shown. The Chicago Transparency Co., 69 Dearborn St., Chicago, carry a fine line of religious slides, and Geo. W. Bond & Co., 107 Dearborn St., Chicago, carry Gospel Hymns on lantern slides. The people love to sing hymns from the screen in the dim light of the room. It is very impressive and should be made the most of.

EASTER SOUVENIRS.

Many Sunday Schools and even churches often give a souvenir at Easter. We have

found the little devices of the Tablet & Ticket Co., 541 Jackson Blvd., Chicago, very satisfactory. Some schools give their pupils little potted plants, later in the season collecting them for a flower show at church.

MAKING THE COMMUNION MEAN MORE.

Rev. W. A. Bartlett, D.D., of Hartford, Conn., is making successful efforts to preserve the family feeling in his large church. We quote a paragraph from the letter sent to all church members prior to the March communion:

"The communion service is a peculiarly tender one. It is such a blessed thing for all the members of the family to 'come home' on that day. I am adopting an old Scotch method, which I have tried successfully before, to make this seem a more personal service.

"Each of these 'Yoken cards' has a number corresponding to the name of a member. If you will lay your card on the plate with your offering Sunday morning I shall know that you were at the service, and were well and able to be with us. In case you are ill, or are to be out of town, or are detained for any reason, will you kindly send the card to me by mail, or to the church by some member of the family or a friend. You might write on it your greetings, and just a word telling why you were detained. I hope in this way to have a more personal knowledge of every member of the church. It will also be an opportunity to make any change or corrections in names or addresses."

EXPOSITORY SERMON TOPICS.

We do not hear as many expository sermons nowadays as formerly. For this reason it is of interest to record the following list of expository sermons on Corinthians recently preached by a Congregational pastor:

The Corinthian Church—1:1-16.

Wisdom—1:17-2:16.

A Wise Conclusion—Chapter 3.

Their Debt—Chapter 6.

Godly Self-Control—Chapter 8.

My Way or God's Which?—10:1-12.

Diversity of Gifts—Chapter 11.

Failure Without Love—13:1-3.

Love to Conquer—13:4-8.

Adaptability of Christianity—13:9-13.

The Gospel that Paul Preached—15:1-11.

SERMON TOPICS.

REV. T. H. SPRAGUE, D. D.

The Privilege of Life.

The Privilege of Prayer.

The Privilege of Fellowship.

The Privilege of Service.

A NEW PLAN FOR PRAYER MEETING.

Rev. Edgar C. Wheeler of Tacoma, Washington, is conducting a series of prayer meeting topics on "The Growth of the Kingdom of God." In his church paper he says,

"At a well attended meeting the latter part of April it was decided to try a new plan for

our mid-week service this next year. Instead of taking up miscellaneous topics that have no connection with each other, it was proposed to try a list having some continuity.

"Take, for instance, the general subject, "The Growth of the Kingdom of God." That would admit of consideration of a great variety of topics and yet which would have intimate relation with each other. So it was decided to try it. The following is the tentative program:

The Seed and Its Early Growth.

The Apostle Period.

The Greek Period.

The Roman Period.

The Period of the Reformation.

Christian England.

The United States.

World-Wide Christianity.

Growth of Protestantism.

Christianity a Moral Life.

Forms of Beneficence.

Christianity a New Life of Service.

Christian Truth Generally and Widely Known.

Christian Morality.

Philanthropy, Democracy and Liberty.

The Work of the Public Conscience.

Influence of Christianity, the Sabbath, White Cross, etc.

Significance of the Growth of the Kingdom.

Problems and Prospects.

HOW TO REACH THE LONELY SOULS.

There are times when every pastor would like to have some appropriate booklet to mail or hand to the lonely members of his parish. Just the right thing is found in a beautiful booklet printed in red and black entitled, "I Am Not Alone." It was written by Rev. Samuel Towne of Boston, Mass., and may be obtained from the author.

A LIVE AFTER-MEETING.

At the interesting after-meeting held after the Sunday evening preaching service in the Baptist church at Melrose, Mass., time was precious, for the meeting was usually held only one-half hour and I have counted from thirty to fifty testimonies during that time, mostly among the young people.

The piano was played and the singing of a hymn started in the Sunday School room by some worker before the pastor had time to reach that room and while people were passing from the auditorium. The verses of gospel hymns were not sung with a chorus every time, as is usually the case, but we sang the chorus only after the last verse. Sometimes the women sang one verse, the men the next; and occasionally a solo was asked for, breaking the monotony; and all went home feeling refreshed in mind and spirit.—Exchange.

The prosperity of the minister, like that of the merchant, depends in part not only on the goods he has to deliver, but on the way he delivers them.—Church Register.

CHURCH MEN AND SOCIAL SERVICE.

Mr. H. A. Ditmars, one of the officers of the Baptist Brotherhood of Olympia, Washington, told the writer recently of the success their men had experienced in a special course of stereopticon lectures now being given.

The Brotherhood sent to Mr. M. J. Whitty, of the American Institute of Social Service, 80 Bible House, New York, for the first series of six sets of lantern slides on "Social Service." The first was "How the Other Half Lives." They were so pleased with the results that they engaged the whole set and started out on a campaign of education along social service lines.

The complete list of lectures is as follows, each illustrated with fifty lantern slides: "The New Slavery" (child labor), "The Amusement Problem," "The Battle for Health," and "The Coming City."

They advertised the lectures with the following card, on the reverse side of which they gave the list of lecture subjects:

THE
MENS' LEAGUE
OF THE

— **Central** —
Baptist Church

CORDIALLY INVITES YOU TO ATTEND
THE PRESENTATION WITH THE AID
OF THE STEREOPTICON OF
THESE THEMES FULL OF

PERSONAL
PRACTICAL INTEREST
ATTRACTIVE

Sunday Evenings at 7:30 o'clock

ADMISSION FREE

RECORDER 2000 PRINT

OVER

The results of these lectures have been so practical and helpful that the men's organization has taken the agency for the lectures for Washington and Oregon. The slides come in strong boxes and are sent by Parcels Post at a reasonable rate. We recommend the plan most heartily. Pastors living in the two states mentioned may write to Mr. Ditmars and others to the home office at New York.

Such work as this pays large dividends in educational efficiency to the church and com-

munity and leads the men into a healthy, vigorous, Christian usefulness.

MAKING THE PREACHERS' MEETING VALUABLE.

Many a Preachers' Meeting in a small town degenerates into a gathering of tired ministers who gossip about ecclesiastical matters, or discuss local politics or church members. It is much better to have some plan of action, some outline of work to guide the meeting and stimulate the mind. Ministers, as a rule, do altogether too little studying and some concerted plan of study at the ministerial meeting would be of real help.

In the October, 1912, *Expositor*, page 19, we told of one ministerial association in Oregon that planned a series of missionary lectures. The same organization undertook a course of study in "The Acts." Soon after hearing of this work the writer proposed to his own ministerial association a course of study in the same book. The following outline was adopted, each pastor drawing from a hat the topic he was to prepare. The plan is working successfully and we commend it to pastors where no such study has been undertaken:

The Church; Its Birth and Growth.
The First Persecution.
Internal and External Troubles.
Extension of the Church to Judea and Samaria.
The Conversion of Saul.
The Work of Peter and the Opening of the Door to the Gentiles.
The Acts of the Hellenists.
The Passing Peter.

THE BEGINNERS' DUPLEX ENVELOPE.

The Duplex Envelope & Printing Co., of Richmond, Va., has added another financial help to their list of useful church agencies. This time it is a small set of Duplex Envelopes in a tiny pasteboard box. On the box it says "For Ourselves, the Sunday School." "For Others, Missions." It is for use in Sunday Schools and for beginners in church life. It is an attractive and useful financial help.

HOW ONE CHURCH INTRODUCED SUCCESSFUL BUSINESS METHODS.

Rev. W. Edgar Pierce of Amsterdamb, New York, writes interestingly of the way he introduced the envelope method of raising money for the current expenses of his church. He also says he has been a reader of *THE EXPOSITOR* for eight years and has found it very helpful.

Of his experience he writes as follows:

When I took up this work they were running \$30.00 a month behind on current expenses alone. When we came to the 31st day of December, we were \$200.00 or over to the bad. Of course this had to be overcome. On the first Sunday in December I preached a sermon on the theme "High Heaven Robbery." After I had given the finance side of it I asked for 25 cents a Sunday from every one. Then I made clear what we would do with the money and at the end of the year would print an itemized account of receipts and disbursements.

This created a confidence and then we promised not to use a single cent of money only for purposes for which it was given. If money was given for certain repairs, debt or any object, to that it had to go. Many times before money was paid for one object and used for another and people said to me they did not want to give that way. On December 31st we had raised \$402.37. This shows that a church must be run on an honest business basis.

ENTERTAINMENTS FOR FACTORY WORKERS.

The town of Newton, Ia., contains about twenty small factories, employing in all between five hundred and six hundred men. The present pastor of the Congregational church of this place early saw the possibilities of such a pastorate. He formulated a plan for reaching the factory men and their families, and asked the co-operation of his church membership. This was most generously given.

Every factory man received an invitation to bring his family and be the guest of the church on a certain evening of the week. They came with their wives and babies in plentiful numbers on the appointed evening.

First in the auditorium of the church was given an excellent entertainment. Those of the church having the most musical talents, readers, etc., gave freely of their services for the pleasure of the guests. Afterwards all were invited to the parlors of the church for a dainty luncheon.

Such efforts, if tactfully followed up, cannot fail to make the laboring man feel that the church is his friend.—C. E. World.

A GOOD PRAYER MEETING SUGGESTION.

At the First Presbyterian church at Irving, Kansas, the people adopted for their prayer meeting guide a little book called "Chapters of Blessing from the Book of Life, with Counsels on the Way of Life," by Theodore S. Henderson, published by Eaton and Mains, New York, and costing ten cents each.

There are fifty-two chapters outlined, each being specifically named as "Abiding Chapter," "Backslider's Chapter," "Faith Chapter," etc. To each person was given one of these books. Nearly every one who attended agreed to lead some week, so they had no trouble getting leaders.

One of the members said, we find that it is a very great help to the meeting to have the lesson previously prepared by each one, and each one consequently carries away a greater blessing.—Selected.

FOR YOUR CALENDAR.

If for any reason you desire the pastor to call, kindly fill in the following blank, tear it from the bulletin and hand to any of the ushers or put it on the collection plate.

Name

Address

* * *

Do not be in a hurry to leave the church, and allow no stranger to pass out without a friendly word and an invitation to return.

What You Can Do For Your Church.

Attend its services.

Take some part in its services.

Be reverent while in the house of God.

Pray and work for its success.

Invite strangers to attend its services.

Greet the strangers cordially, inviting them to come again, and introducing them to the pastor.

Give to its support as liberally as God has dealt with you.

Do not always give it second place in your thoughts.

Be ready to serve on a committee when asked to do so.

Always speak encouragingly of its services and work.

Bring the children to Sunday School.

Encourage the workers by a word of kindly appreciation.

GOSPEL FISHERMEN.

W. H. HUBBARD.

In our city we have had so many conventions, campaigns, expert treatment and rallies that the AVERAGE member felt crowded out and the ORDINARY services possessed but little attractiveness or received little attention. The pastor of the Tabernacle felt led of God to protest.

In order that it be fruitful as a protest he preached on the personal element and invited the congregation to join the party to go fishing with him under the leadership of the greatest of all fishermen. It was a meeting of great power and interest.

Since that meeting the congregations have increased twenty-five per cent, more than seventy-five personal visits have been made to persons not attending any church or attending one upon special occasions; the prayer meetings are eloquent with the personal note and the actual experience, and eighteen adults have already been baptized into the membership of the Tabernacle alone.

I am persuaded that it is a need. I have presented the idea in Chicago, Utica, Evansville and other places. Everywhere it seems to win. May the Lord of Harvest not only help every pastor to be his own evangelist, but every member to become a worker together with him and our Lord in bringing people to Jesus one by one, and testifying outside the church.

A "Tabernacle Chapter" of Gospel Fishermen has been organized. Its plan is seen in the little booklet the contents of which are as follows:

1. When and By Whom Organized.

By Jesus, A. D. 27 when on the banks of the Sea of Galilee, he called the first Apostle to follow him and become "fishers of men." Matt. 4:18-22.

Re-emphasized at Poughkeepsie, N. Y., September 8, 1912, in the Tabernacle, when the Rev. W. H. Hubbard, D.D. after preaching on the subject, invited his congregation to go with him to "catch men." In response to his invitation nearly fifty persons came forward, accepted the button, pledging themselves to personal work in seeking to bring people to Jesus one by one.

2. The Object.

To bring people to Jesus the Savior by personal testimony and invitation. John 1:40-42. To win them one by one.

3. Conditions of Membership.

1. Personal acceptance of Jesus as Saviour and Lord. Jno. 1:12, 13:36 and 5:24.

2. To give at least ten minutes each day to prayer and Bible study, especially the New Testament, that there may be intelligent equipment for the work. Luke 11:9-13; James 1:5-7; 2 Tim. 3:16.

3. To make an honest effort to bring at least one person each week to a saving knowledge of Jesus as Saviour and Lord. John 1:40-46.

4. To witness unto Him as one has opportunity. John 15:26; John 14:16-17; John 16:7-11.

If you will agree to these four points send your name to Rev. W. H. Hubbard, D.D., Poughkeepsie, N. Y., with stamp for a button and you will be enrolled as a member. No dues or fees.

The golden age dreamed of, written about, longed for, is simply the world's vague conception of the Kingdom which Jesus came to establish. It can be realized only as men and women one by one yield their lives in allegiance to the Father through faith and obedience to Jesus the Christ of God. For only the Fatherhood of God can make possible the brotherhood man. John 8:40-44. "The world's wants are many; its need is one, the Gospel of Jesus Christ"—believed and lived. One by one must men be won to such allegiance. It is a heroic task. It is a job for strong men and women. Will you join us?

BREAKING IN THE BOYS.

Many churches think they must have well developed, dignified adults for church ushers. While it is desirable to have attractive and courteous gentlemen at the door it is desirable to find places of usefulness for the growing boys.

One of our deacons has recently assumed the responsibility of training two high school boys in the art of ushering at the morning service. It has already begun to show its beneficial results upon the boys. It not only assures their attendance but places responsibility on young shoulders. It would be an excellent idea to select boys and young men for many responsible places in church work, but it is best, we think, to have them serve at first under some older person.

THE SABBATH EVENING EVANGELISTIC OPPORTUNITY.

DR. SAMUEL C. BLACK in "Building a Working Church."

There is a widespread and very wholesome idea that the Sabbath evening service should be different from the morning. All nature loves variety, and human nature most of all. It is entirely possible for a minister, who cannot draw his people back to a second service by his preaching power, to do so by putting the emphasis on other features.

By general consent the evening service may be openly evangelistic. This gives the pastor the opportunity he needs to be his own evan-

gelist. At least half the sermons any minister preaches should be evangelistic, and while he must not rob his morning service of this soul-winning spirit, most of them will naturally be given at night. Let the people understand that the Gospel message may be heard in some form every Sabbath evening, and then never disappoint them.

The best possible preparation for a Gospel sermon is a half-hour's hearty singing of Gospel songs, under a good leader. No more attractive feature can be added to a service, nor one that will do more to draw a crowd week after week. The singing must be spirited and full of good cheer. Formal anthems may well give way to Gospel solos and duets, and every song should contain a story that grips the heart and contributes to a reverent, receptive spirit.

There must be no strained humor or striving after mirth, but if anything occurs to cause a good-natured smile, do not restrain or rebuke it. Smiles and tears are twin brothers and are always found close together.

One eminent preacher of the past generation is quoted as saying that if some one could be found to arouse the congregation to wholesome laughter, he would undertake to arouse them to wholesome tears within five minutes' time. Let the people be natural in this service. It will contribute immeasurably to its power and fruitfulness.

The sermon must be full of human interest. Hearts are not won by abstractions. What wins at Water Street and Pacific Garden missions is the testimony of redeemed men. The minister may tell of these redemptions. Such stories as Harold Begbie gives in *Twice Born Men* are interest-compelling. No audience can remain indifferent under them.

Nor do the people ever tire of a fresh and timely telling of the conversions and experiences of Bible characters. Let the imagination play within reasonable bounds and do not spend too much time with your thoroughly good commentary. A commentary may do very well as a guiding star, but if the preacher uses it as wind and fills his sails more than once from its contents the people will quickly recognize old friends and give their attention to their own thoughts.

An audience once lost is rarely ever regained. As the air loses its freshness, tired flesh is sure to assert itself. The man of power is quick to notice any slackening of interest, and is ready with an apt and stimulating story that keeps attention at flood.

Invitations to accept the Saviour and enter upon the Christian life should either close the sermon, being pressed with earnest and tender solicitude, or an after-meeting announced, the singing of which begins in the front of the church or in a convenient lecture room the moment the benediction is pronounced. Personal workers must supplement the pastor's invitations, going with penitents to the altar or inquiry room. Without this aid at least fifty per cent of the possible harvest will be lost.

A right minister will expect results from every sermon he preaches, if not in open conversions, at least in secret convictions, which will soon appear on the surface. Go after the people. Determine to win them. Make

resistance impossible. The Master said, "Compel them to come in." It must, of course, be the compulsion of a surrendered and ready will, drawn irresistibly to the Saviour. Only after such services will the minister have full right to sing the precious song of the fathers: "One More Day's Work for Jesus."

IS YOUR CHURCH EXEMPT?

Some of our churches are discovering that their church property instead of being exempt from the general taxes, as they had supposed, have been appraised by the county assessors year after year and that taxes have been accumulating. The difficulty has been that the churches have assumed that their property was exempt, simply because it was church property. Whereas, it is necessary in the eyes of the law for the officials of the church to go before the County Board of Equalization and state that the property is used for church purposes, and ask that it be exempted from taxation. This is essential. If the officials of your church have not done this at some time, it is likely the taxes on your church property are accumulating year after year. An inquiry at the office of the county treasurer will ascertain whether your church has been exempted. Better see to this at once. —Exchange.

SEND FOR

Bausman's Easter Cluster of Illustrated Printing

The Most Artistic and Effective Church Printing Produced

It's modern Printing—just the kind you need to get the best results in attendance at those Easter services you are planning. Sent on receipt of 5 cts.

Joseph E Bausman, Church Printer
542 East Girard Avenue : : Philadelphia, Pa.

Send 75 cents for Seeing Truth
The best book on object teaching

PRINTING for CHURCHES

SAVE money for yourself and your church by using our Printed Supplies for churches. We have cards for almost every occasion in church and Sunday School work, church calendars, weekly offering envelope system, the duplex envelopes, pastor's holiday souvenirs, motto cards, topic cards, birthday cards, class pins, novelty invitation folders, and lots more that you will be glad to know about. Write for our new catalog today.

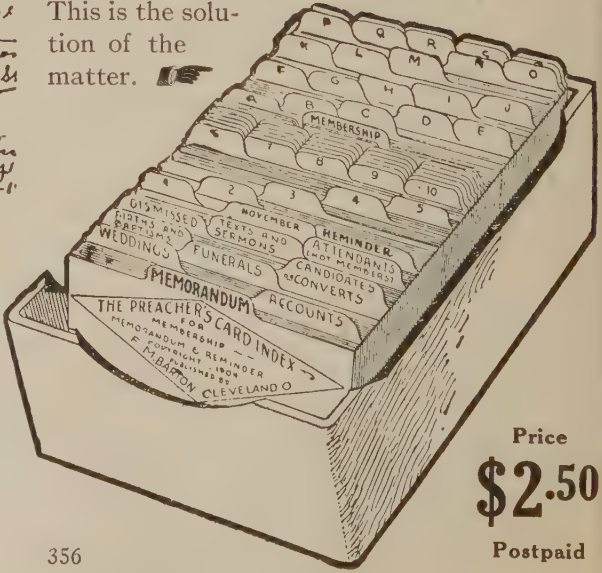
The WOOLVERTON PRINTING & PUBLISHING CO., OSAGE, IOWA

PASTOR! HOW ARE YOU KEEPING YOUR CHURCH RECORDS?

Slater Ave New Record Bk
C. B. Young 20 Slater Ave 152 Bell Ave
Arthur Sharp 21 Slater Married. moved 2125 Woodlawn
Elizabeth Bowen 72 Slater Moved by wife to 1212 1/2
Lola Reed 78 Slater Married to Charles moved to Detroit
Ordie Wilson 204 Slater 168 new No. See New Record Page 1
E. F. Richards 204 Slater 168 Transferred to Trinity Co.
Maye Cook 1205 Slater Moved to the Bronx Perfect Bk
Bert Rich 1201 Slater 1252 Crawford Rd.
Rob. Morrow 100 Slater Transferred to Epworth Minister May 1
J. J. Jones 1255 Slater Transferred to Back of Ch. Jan - 1
R. D. Taylor 1255 Slater moved to TS Sunday Sch

This is the way a book record looks after it has been in use long enough for some of your members to move.

This is the solution of the matter.



A COMPLETE CARD INDEX covering all the information which the busy pastor will wish to keep at his finger tips. A record of membership, some accounts, a reminder of engagements, etc., etc. A durable tray, index cards, record cards—in all 500 cards with the outfit.

The F. M. Barton Co.
CAXTON BLDG. CLEVELAND, OHIO

Price \$2.50 Postpaid

RELIGIOUS REVIEW OF REVIEWS

PERSONAL.

Miss Mary Bayless, of West Union, Ohio, has been engaged by Mrs. Woodrow Wilson, wife of the president-elect, as private secretary, and has already entered on her duties. The new secretary is of the Catholic faith.—**Christian Herald.**

The Rev. Dr. Charles L. Mead, pastor of the First Methodist Episcopal Church, Baltimore, Md., has been called to Calvary Church, New York city. Rev. Charles L. Goodell, who increased the membership of Calvary Church from 1,200 to nearly 4,000, will go from there to St. Paul's and Dr. Mead will take Dr. Goodell's place.

The Rev. Dr. James M. Gray, dean of the Moody Bible Institute of Chicago, has gone to London to take part in a Bible Conference which opened in the Metropolitan Tabernacle on Monday, January 20. Dr. A. C. Dixon, the pastor, is leader of the Conference and has associated with him in this meeting Dr. G. Campbell Morgan, Rev. J. Stuart Holden, Rev. John McNeill, Rev. John Thomas and the Rev. Dr. Len G. Broughton, the former pastor of the big Baptist Tabernacle, Atlanta, Ga. At the close of the Conference Dr. Gray will conduct Bible studies in Bath and Bristol.

Dr. F. W. Gunsaulus told 800 students of the Minnesota state farm school that he was a farm-product himself. He also gave some startling figures about the men who run Chicago. Of the city's twelve great preachers, every last mother's son was raised on the farm; so likewise were all the leading journalists—eighty-six of the leading 100 physicians, eighty-one of the 100 biggest corporation lawyers and seventy-three of the 100 most efficient engineers.

NEWS.

"La Nouvelle Revue" publishes a memorial which Cardinal Mathieu sent to the Vatican in 1908. In it are these astonishing sentences: "In view of the increasing difficulty of enlisting men for the priesthood it seems as if the time were come to tell the people that marriage is a noble, honorable and holy estate, and, therefore, suited to the clergy. A wife would often keep a priest from poverty by helping him with her dowry and would be a precious auxiliary in his apostolic work. The law of celibacy, as now in practise, is a hateful and irritating thing. A priest is absolved when he sins against all natural and divine laws. Marriage alone—the natural order—is never forgiven him."—**Christian Work and Evangelist.**

Two Offenders Shut Out.

The right of asylum seldom used to be denied by this country to anyone seeking admission, but the lines have come to be more strictly drawn. Paupers, anarchists and criminals are now excluded, and the gauntlet at Ellis Island is becoming increasingly hard to run. Cipriano Castro, ex-dictator of Venezuela, and Edward F. Mylius, an English editor who served a prison sentence for libeling King George, are the latest noted characters to find the door shut in their faces. American officials have not forgotten Castro's ruffianly defiance of international law and diplomacy, nor the lawless conduct which reduced his country to a condition of chaos. Castro certainly is an "undesirable citizen" in Venezuela, whether he is here in America or not. He asserts that he simply wishes to visit the United States as an ordinary tourist.

Mylius printed in The Paris Liberator, a newspaper owned by Edward H. James—a nephew of the late Professor William James of Harvard—a story to the effect that the king of England, while still a sailor prince, contracted a morganatic marriage with the daughter of Admiral Seymour. When brought to book in a British court Mylius was wholly unable to substantiate the story.—**The Continent.**

If you chance to have thirty-five dollars in cash you have a little more than your share of the actual coin of our realm. If all the money in the United States were equally distributed

everybody within their confines would have \$34.72 as their share. The Treasurer of the United States is authority for this statement, and he should know, for he keeps an account of all the money in circulation.

One hundred and sixty daily vacation Bible schools were conducted last summer in twenty-four cities from Seattle to Boston. In these 38,306 boys and girls were enrolled, and 707 student teachers and volunteers employed; 4,080 sessions of worship and Bible story were conducted, and as many sessions devoted to manual work and play.

The following figures show the growth in the schools of the Association since the organization in 1907:

Year	Schools	Children	Teachers	Cities
1907	19	5,083	70	4
1908	92	7,853	112	6
1909	51	15,036	209	11
1910	82	19,578	336	15
1911	102	26,886	509	16
1912	160	38,306	707	24

Missionary Statistics.

The first table shows what Protestant Christendom is doing for the conversion of the world to Christ. "Home Income" refers to that received from what is called the "home base;" "Field Income" to the amounts collected on the fields for self-support.

	Home Income	Field Income	Missionaries	Communicants
Canada	648,010	31,447	541	15,209
U. S.	14,942,523	3,641,585	8,037	781,445
S. America. .	17,291	36,282	152
Grt. Britain.	9,889,012	2,550,015	10,423	597,826
Europe,				
Continent.	3,727,084	765,299	3,631	617,987
Africa	310,048	539,905	521	231,551
Asia	368,654	254,313	364	324,325
Australia ...	501,779	83,410	423	75,827

Grand Total. 30,404,401 7,902,256 24,092 2,644,170

The second table shows what the leading missionary societies of the United States and Great Britain are doing, so far as figures will tell a vital story.

Societies	Home Income	Field Income	Missionaries	Communicants
Amer. Bap.	1,180,531	818,422	714	156,897
Southern Bap. ...	580,048	77,872	267	24,689
Amer. Board.	1,062,443	314,040	621	77,651
Meth. Epis.	2,450,381	817,662	1,238	174,876
Meth. Epis., So. .	849,777	59,248	354	29,825
Pres. Church	2,877,845	501,192	1,082	115,976
Pres. Church, So.	501,412	45,435	243	24,721
Prot. Epis.	784,883	130,470	315	12,066
United Pres.	364,340	232,620	201	39,984
Chr. & Miss. Alli.	307,104	10,000	258	4,500
Propagation Soc. .	1,035,619	220,000	822	83,875
Church Society. .	1,829,413	25,892	1,344	113,447
Wesleyan Meth. .	795,757	1,044,425	535	140,671
London Society .	797,195	218,596	482	88,306
English Bap. ...	509,465	34,451	459	22,970
British Bible So.	1,255,606	32
China Inland Miss.	365,688	85,457	1,009	26,354
United Free Ch. .	737,845	508,690	513	56,191

p. 2 h Sist. Church

There is a marked difference between these leading organizations in the matter of self-support on the field, as well as in the results of their operations.

The third table shows an increase of 1912 over 1911 in the items indicated.

Item	1911	1912	Gain
Home Income .	\$25,297,074	\$30,404,401	\$5,107,327
From Fields ..	5,519,174	7,902,256	2,383,072
Missionaries ..	22,058	24,092	2,034
Nat. Workers. .	88,309	111,982	23,673
Communicants. .	2,304,318	2,644,170	340,852
Adherents	2,571,136	3,411,255	840,129

—Miss. Rev. of World.

Some Curious Facts.

The average salaries of the ministers of the United States are in the ratio as follows: First, Presbyterians; second, Congregational; third, Protestant Episcopal; fourth, Baptist; fifth, Methodist; sixth, Disciples, and seventh, Evangelical Association.

The proportion of women for the churches of eleven large cities was: Christian Science, seventy-one; Baptist, sixty-three; Unitarian, sixty-one; Methodist, sixty-two; Congregational, sixty-four, and Episcopal, sixty-four.

There are twenty-four bodies of Lutherans.

Sixty-one per cent of all the colored Christians are Baptists, thirteen per cent are Methodists, and one-eighth of one one per cent Presbyterians.

The Roman Catholic Church is gaining ground among the colored people.

In the United States there are 186 sects.

In the world there are eleven million Jews and over a million of them are in New York City, while Chicago has 80,000, and Jerusalem only 53,000.

Fifty-four per cent of the Chicago suicides are over forty years old.

Less than five per cent of all Methodists and over sixty per cent of the Christian Scientists are in cities of over three hundred thousand.—**Northwestern Christian Advocate.**

The Progress in the Episcopal Church During the Year 1912.

The number of the clergy is 5,678, an increase of seventy-two for the year; candidates for holy orders, 441; decrease, four; postulants, 379; decrease, forty-eight; lay readers, 379; decrease, forty-two; parishes and missions, 8,164; increase, ninety-nine; there was a decrease in infant baptisms of 164; a decrease in the total number of all baptisms of 147; increase in numbers confirmed, 1,023; communicants, 986,021; increase, 22,924; there was an increase in Sunday School teachers of 682, and of pupils, 4,557; contributions, \$18,802,183.57; increase, \$109,972.43; the total amount of the missionary apportionment was \$1,314,555; 5,742 parishes contributed \$934,654.71 to the apportionment; 2,406 parishes and twelve dioceses completed their apportionment, as did fifteen domestic missionary districts and five foreign missionary districts.—**The Living Church.**

SOCIAL. Divorce.

W. W. Wright, who holds the curious office of "Divorce Proctor" in the State Government of Kansas, has analyzed more than 1,000 divorces granted in the Circuit Court in 1912, and has made the subjoined interesting recapitulation of the conclusions:

Things that cause divorces:

- Immorality.
- Drunkenness.
- Desertion.
- Flirting.
- Economic conditions.
- Premature marriage.
- Lawyers.
- Childless homes.
- Lack of experience in domestic relations.
- Lack of practical education.
- Poor cooking and housekeeping.
- Motor cars.
- Boarding houses, hotels, rooming houses and light housekeeping.
- Suffragettes of the undesirable type.
- Lack of sympathy.
- Nagging.
- Gossip.
- Lax marriage laws.

Things that make a happy home:

- Man a good producer.
- Wife a good housekeeper.
- Practical college and high school education.
- Appreciation of virtues and a broad mind.
- Husband and wife of same religious faith.
- Children.
- Co-operation and encouragement.
- Proper domestic training by mothers.
- Family pride.
- Refinement and education.
- Care in the selection of friends and associates.
- Entertainment and social life.
- Reasonableness.
- A well-tempered tongue.

Women who make good wives:

- Love home life and children.
- Are healthy.
- Understand domestic science and relations.
- Have a high standard of morals and live up to it.
- Think of something besides clothes and dress.
- Are neat, refined and modest.
- Are educated and can speak good English.
- Are religious.
- Have had experience with children and house-keeping.
- Appreciate cleanliness.
- Are over 21 years old.
- Know value of money.

Men who make good husbands:

- Are making good at something.
- Can provide comfortably for more than two at the time of marriage.
- Have at least respect for the religious beliefs of others.
- Are healthy.
- Don't drink intoxicating liquors.
- Have ambition and a fair prospect of an independent business.
- Are educated and moral gentlemen.
- During the year 881 divorces were granted. In 1911 there were 1,234 divorces. The decrease of 343 is ascribed to the work of the Divorce Proctor in intercepting and reasoning with those who would "lightly and inadvisedly" sever the marriage relation.—**Philadelphia Ledger.**

Effect of Socialism.

In the ranks of industrialism the baton of the field marshal is at the bottom of every recruit's knapsack, although not every one has the wit to find it. But it is there, and that is the incentive to hard work, to decent living, to the exercise of man's reasoning faculties. That is the reward to which every apprentice may aspire: but what would be his reward if the State took over all industry? Assuming an absolutely honest civil service where there is no favoritism, where influence counts for naught and merit is the sole test—an ideal state of affairs not impossible of realization, but practically almost so—the faithful, diligent, and intelligent Government servant would slowly gain his promotion and might hope after long years of service, to reach the highest rung in the ladder—an agency or the management of an important bakery, let us say. But he would always remain a hired man, a servant of the State. Socialism would mean implanting upon Western civilization the debasing and injurious effects of the caste system of the East. A man would be born a baker and die a baker; in all probability the son would follow in the footsteps of the father, and there would be a caste of bakers in America just as there is a caste of offal collectors in India. I take it this phase of Socialism has not been considered by the working-man, and I believe that the average American working-man is too intelligent and too ambitious to surrender the hope of reward for the dubious benefit of becoming a barnacle of the State, especially as the first and most marked effect of Socialism would be to increase the cost of all commodities without conferring any corresponding benefit.—**A. Maurice Low, in the February number of The North American Review.**

Beginning January 1 the practice was started in the New York Children's Courts of having one judge sit continuously, instead of several rotating. This means that one policy, one mind, one conception of child character and one philosophy of punishment will henceforth harmonize the treatment accorded to wayward childhood in that city.

Parole Law in Indiana.

Up to September 30, 1912, the reformatory, the state prison and the woman's prison had granted conditional releases to 6,945 prisoners. Reports indicate that 4,000 of these completed the parole period satisfactorily and were released from supervision. An additional 449 were discharged because the maximum limit of their sentence had been reached. At the close of the fiscal year 573 were under supervision and 120 had died. These make a total of 5,142. The remaining 1,803 are the failures, those who are known to have broken faith. They constitute 25.9 per cent of the whole number paroled.

The prisoners during the time they were under supervision, never less than a year, reported earnings for themselves amounting to \$1,886,995.53 and expenses amounting to \$1,568,466.66. These reports were certified by their employers. These ex-prisoners, therefore, not only were self-sustaining, but had on hand or due them when they ceased reporting a total of \$318,528.87. Had they remained in prison, their maintenance for one year would have cost the state, at the average per capita expense, the additional sum of \$1,152,555.80.

* * * Alcoholic Heredity.

Mr. Nock's article in the American Magazine on alcoholic heredity is challenged by the Scientific Temperance Federation of Boston. Mr. Nock says that the statistics of the Galton eugenic laboratory in London demonstrate that children of parents using alcohol and of parents using no alcohol are subject to physical weakness and mental defect in about the same proportion. But the Boston society declares in the Galton statistics the comparisons is only between families where the parents drink moderately and families where they drink intemperately. The alcoholic taint works about as serious results with the children of moderate drinkers as with the children of excessive drinkers, but the figures of Professor Laitinen of Norway show that here is vast difference in health and strength and mentality in favor of the children of total abstainers as compared with the children of even the most abstemious of alcohol users.

* * *
The social effects of divorce were indicated in an address by Rev. Francis M. Moody, who has been working for uniform divorce laws in the West. Mr. Moody said that in 1912 there were granted in this country over 100,000 divorces and more than 70,000 children, mostly under the age of ten, were thereby deprived of one or both parents. Anything that affects so directly and vitally the interests of such an army of little children is a concern of the general public rather than of unsuitably or unhappily mated individuals. This side of the whole divorce question must be kept steadily before the eyes of the people in the campaign for a uniform system of marriage laws for the whole country.—The Congregationalist.

* * * Jewish Girls.

"A girl worth letting into this country is worth looking after to see what becomes of her," said Mary Antin, author of "The Promised Land," at a meeting of the New York Section of the Council of Jewish Women. It seems that 16,000 Jewish girls between fourteen and twenty-nine years old entered the United States last year, three-quarters of them without their parents. In 1911-12 about 8,400 of these girls passed through Ellis Island alone and over 6,000 of these received some service from the New York Council.

* * * GENERAL.

No God?

We think too lightly—that is, those of us who think. What a shocking and terrible incident it was that occurred at Lawrence, Mass.! A clamorous mob, proclaiming themselves to be the guardians of the people's interests, marched through the streets bearing a banner inscribed: "Arise, slaves of the world! No God, no master! One for all and all for one!"

No God? This in a land of liberty and God-given happiness! This at a time when the toll of our harvests is the greatest that we have ever had, reaching such colossal figures that all the world stands in awe and envy!

No God? This in a land where wages are the highest and the work the most plentiful, education the freest and opportunity for advancement the grandest in all the world! This in a land where the millionaires of today were the poor boys of a few years ago, where the humblest citizen can aspire to the highest office, and where life, liberty and the pursuit of happiness are the common heritage of all!

Shall the strong men and women of this nation not arise and stem this restless tide of discontent? Shall the churches not awaken to unite in overcoming the frenzied forces of anarchy that drip with blood? Have the busi-

ness men nothing to think of but business? If so, they will suffer a rude awakening.

Have that great mass of toilers on the farm, in the shop and factory—those who would protect their homes, who love their children, who trust their God—nothing to do but look on, while the mighty forces of evil—knife, revolver and torch in hand—continue their dreadful warfare against the established institutions of the country, against constituted authority, against judicial supremacy and against the religion of Almighty God?—Leslie's Weekly.

* * *
Restriction of immigration is necessary because it is impossible to assimilate foreign populations in unlimited quantities, and is becoming increasingly so, as each new layer of immigration comes in contact with American ideals at a constantly greater remove from the original.

The illiteracy test is the best method of restriction that has been suggested. A head tax has the disadvantage of partly impoverishing the immigrant. To wholly exclude any European race would be a poor method because there is no European race of which the best are not desirable. The commonest argument against the illiteracy test, is that it lets in some undesirable—that some bad men can read and write. But if the illiteracy test is in other respects a good thing, it is not an argument against it that there are some evils which it does not prevent.

It is argued that the illiteracy test will keep out some good people. So undoubtedly would any test. Upon the whole the illiteracy test does exclude the less desirable and admit the more desirable.

Illiteracy itself is an evil in a democracy. I suppose that is why we teach our own children to read and write. The illiteracy test excludes, upon the whole, those elements of Old World society that are the more backward and the less favorable material for democracy. Education and democracy have always gone hand in hand.

The illiteracy test in Italy will exclude only 5.6 per cent of the north Italians, the race that produced Columbus, Dante, Michael Angelo, Garibaldi, Mazzini and Cavour. It will, on the other hand, exclude about 42.8 per cent of the very different race of southern Italy, whose most notable political and social institution of the present day is the Camorra. The illiteracy test, will exclude only from 1 to 2 per cent of the Germans, the Scandinavians, and the inhabitants of the British Isles; while on the other hand it will exclude some 32 per cent of the people of southern and eastern Europe whose most stable and characteristic political achievement has been the Russian Empire. Which of these two classes would the reader choose if he were starting out to select material for a democracy—the people of Florence, Genoa and Lombardy, or those of Sicily and Naples; the German burgher or the Russian peasant?—Joseph Lee, in The Survey.

Ministers and Labor.

Several New York clergymen addressed a recent meeting of the striking "cutters" of Garment Workers' Union. These Christian ministers had a respectful hearing from an audience composed almost entirely of Jews.

That labor as well as capital can be tyrannous events like the recent dynamiting acts of a certain violent element show. But the tyranny is more evident on the side of capital, because capital has the sinews of war, and with them a giant's strength. When abuses are seen on either side, it is for the clergy to declare them, and condemn them. When they have the facts they must tell the public. For instance, they can tell the people that garments without the Cloak Makers' label are sweat-shop products, that "they reek with the misery of the men who made them." They can tell the public not to buy them. If the power of capital and labor is great, that of the leaders in the church, speaking in public places, moulding public opinion by tens of thousands each week throughout the land, is, when employed, irresistible.

At the same meeting one of the men said, "Before I close I want you to allow me to mention the Awful Name. May God bless you; God prosper you; God guide you and give you peace."

Another Christian priest said, at the end of his speech, "May God bless your cause." Then and there Christian and Jew recognized a common God. They found automatically a common cause, "to do justice and to love mercy."—**The Churchman.**

China and America.

The world will see in China a stride forward in commercial progress such as it has never seen before. China has held back from foreign things for centuries. The foreign imports, which have already reached enormous proportions, represent only what has been hammered into China through closed doors and which hardly represent a tithe of the trade that will accompany the opening up of the country.

We can safely say that today, on the eve of the transformation and opening up of China with her untold wealth, stupendous market, and unlimited future, the United States holds the highest advantage over all other nations. The American merchant is much preferred, the American missionary is better trusted, the American university is more desired. In short, everything American shares a certain amount of this good will.

In the recent revolution itself America has always been looked upon as a good friend. To repeat, it is America that has taken the lead in preventing some of the powers from interfering with our domestic affairs. There is not the least doubt that China will become more friendly to America and learn more from her than from any other country. We have today more than eight hundred students in American schools, with more to come over. When these young men return to China as engineers, agriculturists, foresters, and so forth, do you think that they can turn their backs upon the United States and flit with Germany or Russia? Impossible! They will want everything American to which they are accustomed. Therefore, there is no reason why America should not get the lion's share of the possibilities of our regeneration.—**Ching Chun Wang, in the February number of The North American Review.**

A Newspaper Opinion.

The following editorial appeared in the Hamilton, Ohio, Daily News, after Dr. Biederwolf and his staff concluded meetings in that city. "Pick up your daily paper and you will see that the Biederwolf-McEwan meetings are showing strength now, almost four weeks after the evangelist left town.

"Turn to your neighbor and if he wasn't a church member two months ago, the chances are he has united now.

"Look at the thing from any standpoint, and you will recognize at once that life in this city is very different, especially among church people, than it was two months ago.

"Never before, so far as we can remember,

has there been such an expression on the part of the people, Godward, as there is now. Personal workers, by the hundreds, have pledged themselves to bring some one into the kingdom, and this, we take it, is an omen of better things for Hamilton. It is our desire that the whole town be turning to this one desire: To help make the city better for our homes and our families.

"Dr. Biederwolf is gone, but the work he started in Hamilton goes on, and will go on as long as Christian people practice Christianity as effectively as they have done since the revival meetings closed."

* * *

Rock Me To Sleep.

Backward, turn backward, O Time, in your flight,

Make me a child again just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart, as of yore:
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair:
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep.

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears—
Toil without recompense, tears all in vain—
Take them and give me my childhood again!
I have grown weary of dust and decay—
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap;
Rock me to sleep, mother, rock me to sleep.

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green
Blossomed and faded, our faces between;
Yet, with strong yearning and passionate pain,
Long I tonight for your presence again,
Come from the silence so long and so deep;
Rock me to sleep, mother—rock me to sleep.

Over my heart in the days that are flown
No love like mother-love ever has shone;
No other worship abides and endures—
Faithful, unselfish and patient like yours,
None like a mother can charm away pain,
From the sick soul and the world-weary brain.
Slumber's soft calm o'er my heavy lids creep;
Rock me to sleep, mother—rock me to sleep.

Mother, dear mother, the years have been long
Since I last listened your lullaby song.
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your breast in a loving embrace,
With your light lashes just sweeping my face,
Never hereafter to wake or to weep—
Rock me to sleep, mother; rock me to sleep.

—**Elizabeth Akers Allen.**

Magazine Articles of Value to Ministers

Harper's Magazine. February. 35 cents.

Industrial Research, Robert Kennedy Duncan. Udaipur, the Unspoiled, F. B. R. Hellem. Scottisms and Americanisms, T. R. Lounsbery. A Cure for Civic Myopia, Robert W. Bruere.

The American Magazine. February. 15 cents. Pinkerton's Story of the First Attempt on the Life of Lincoln. What We All Stand for (the Coatesville tragedy), Albert Jay Nock. The Friendly Road, David Grayson.

Methodist Review. January-February. Absolute Truthfulness, Elmer E. Brown. Arthur Hallam and "In Memoriam," A. J. Lockhart. The Present Religious Situation, E. C. Wilm. Twice-Born Men—A Personal Testimony, W. H. Burgwin. Church Attendance and an Efficient Ministry, R. J. Trevorror. Impression a Minister Should Make, A. B. Cunningham.

North American Review. February. 35 cents. What Is Socialism? II, A. Maurice Low. China's Revolution and Its Effect, Ching-Chun Wang. Canadian Expansion, Edward Porritt. Trust Regulation II, Albert Fink. Phillips Brooks and German Preaching, F. G. Peabody.

Homiletic Review. February. 30 cents. The Scientific Method and Missions, George K.

Grice. The Task of Protestantism, Prof. Rudolph Eucken.

American Journal of Psychology. January. \$1.50. The Curve of Forgetting, E. O. Finkenbinder. Paramnesia in Daily Life, Theodate L. Smith.

American Journal of Sociology. January. 50 cents. Social Values, Edward C. Hayes. Preventing Cruelty to Children, Henry Pratt Fairchild. **The Century Magazine.** February. 35 cents. Japan's Commercial Crisis, James D. Whelpley. Fraternities in Women's Colleges, by College Authorities. Our Alaska Bargain, Alfred Holman.

McClure's Magazine. February. 15 cents. Will Japan Ever Fight the United States? William Archer.

Scribner's Magazine. February. 25 cents. The Automobile and Its Mission, H. L. Towle. Sanitation of the Isthmus, J. B. Bishop.

The World's Work. February. 25 cents. The New Freedom, Woodrow Wilson. The Battle Line of Labor IV, Samuel P. Orth. The Scandal of the Appropriation Bills, Senator Theodore E. Burton. The Bacteria of Bad Business—The Milkman, Dr. John R. Williams. Two Cities that Turned Farmers, F. P. Stockbridge.

Prayer Meeting Department

The Mid-Week Service.

Messages from Silent Members.—At one weekly prayer meeting of the Broadway Tabernacle Church, New York, the pastor, Dr. Chas. E. Jefferson, said that he was always troubled by the number of silent ones in every prayer meeting, who doubtless had good ideas on the subject of the meeting, if they could only be led to express them. With this in mind he said he had resolved to write to twenty of these silent ones, requesting from each a written thought on the subject of the evening. Eighteen had responded, and the hour was taken up by reading of these thoughts. No names were given, and those present could only guess by whom each was written.—C. E. World.

General Topic for the Month: The Conquest of the World.

I. THE PATHWAY TO THE CROSS: SACRIFICE.

Mark 10:32-45.

Other Scriptures: 2 Tim. 2:3; Matt. 10:38, 39; John 12:25.

Expository notes. 1. General background.

Many have tried to conquer the world by force and with armies: Alexander tried, and has well-nigh succeeded, so far as the known world was concerned, when he was himself conquered by wine. Napoleon tried, but his "vaulting ambition o'erleaped itself" and he died a exiled prisoner. But Jesus came, saying to the world, as did his disciple afterward: "Behold, I show you a more excellent way." Jesus taught the new law of saving by losing, of living by dying. It is the great Christian paradox: the way to be great, is to be a servant; to be first among men, is to be the last.

And Jesus came into the world to teach this truth, not only by precept but by example. He stated it to his followers over and over, but, so utterly was it at variance with all their preoccupied ideas, the words made no impression on them. Now he makes one more effort to tell them what lies at the end of the pathway they are traveling, for they are upon that last journey towards Jerusalem, and that fateful Passover Friday, when he should conquer the world by dying for it.

Expository notes. 2. Word studies.

Mark 10:32-45. "Amazed—afraid." Mark frequently gives the emotions aroused, or the impressions made on the bystander. The people are "astonished" or "amazed at Jesus' teaching," Jesus himself is "moved with compassion" at seeing the leper, or with "indignation" at the words of the Pharisees, etc. But what is hinted here? What change came over Jesus that the disciples should be so awe-stricken?

"Things that were to happen unto him." This is the third time that we have record of Jesus' telling the disciples what would occur, and this time he goes into detail. Each of the other times was followed by a scene betraying how completely they misunderstood him. The first time Peter protested against what he thought extravagant statements, and the second time the disciples displayed jealousy and ambition, disputing as to who would be the greatest in the new kingdom. Here James and John are pressing their claims for pre-eminence, actuated, perhaps, partly by jealousy of Peter, and partly pluming themselves on their relationship to the Master. Jesus, facing the near prospect of a painful and ignominious death, is overwhelmed with the consciousness that his nearest followers have utterly failed to comprehend his aim or his spirit. Is all his sacrifice and suffering to be lost? Is it all to be useless? When our friends fail us, that is the bitterest drop in our cup of sorrow.

"Sons of Zebedee." Sons of Zebedee and Salome, probably the sister of Mary, the mother of Jesus. Matthew says that they put their mother forward to make the request for them.

"Right—Left." The two places of honor at a banquet.

"Cup." A frequent Hebrew expression for one's lot in life.

"Hath been prepared." A suggestion that the rewards—and hence judgments also—of the future life are not capricious nor arbitrary.

"Moved with indignation." Chiefly that James and John had stolen a march on them and preferred their request first.

"Your minister." A servant, a waiter at the banquet table, not the chief guest.

"Servant of all." A "bond-servant," that is, a slave—still greater humility and service.

"Son of man also." He will soon show that his own life is guided by these same precepts.

"Ransom for many." "The three great circles of images, which the Scriptures employ to represent the purport of the death of Christ, are propitiation, reconciliation, and redemption from slavery."—Maclear.

The "other Scriptures" add precepts applying this principle of sacrifice to the lives of disciples.

Plan for Our Meeting.

Outline. 1. A vision of the future. 2. Present ambition. 3. Paradox of the Christian life.

Picture the little group on the way toward Jerusalem with the different visions in the minds of Master and disciples. Read the Scripture selection impressively, with running comment, casting light on the scene, and giving the complete force of each word and phrase.

Topics for Discussion.—Men whose lives have proved this paradox to be true. Illustrations of sacrifice that has borne fruit. Opportunities for sacrifice and service at our own doors.

Thought on the Theme.

The motto of the prince of Wales, the heir to the British crown is, "Ich dien," I serve.

II. THE PATHWAY TO THE CROSS—

STEADFASTNESS.

Luke 9:51-62.

Expository notes.

Jesus has been two years in Galilee and the regions roundabout, and he knows that the time is rapidly approaching for him to die at Jerusalem, the crowning act of his willing exile from his heavenly home. So he leaves Galilee for his last slow journey southward, resolutely setting his face toward Jerusalem, despite his clear vision of what was awaiting him there.

The keywords of this whole passage are steadfastness and thoroughness.

The Jews from Galilee, when going to the feasts at Jerusalem, generally crossed the Jordan and took the road down the east bank that they might not pass through Samaria, as the ancient grudge between Jews and Samaritans was still fiercely cherished. The Samaritans would not receive a Messiah who was going to the temple in Jerusalem instead of the one on Gerizim. James and John wished to reproduce the ancient story of Elijah's stern act, but Jesus tells them that they do not realize that the spirit they are displaying is utterly opposed to the one he would bring to the earth. John lived long enough to learn this lesson. Compare the first epistle of John with this suggestion of the two brothers. From that time to this, men have tried to serve the Master by displaying a spirit wholly alien to Christ himself. Then Jesus goes on his way, not deterred from his steadfast purpose by either opposition of Samaritans nor misunderstanding by his disciples.

Luke adds three instances where men failed to exhibit the steadfastness of the Master. The first, the scribe, plainly has the false Jewish idea of the kingdom, and he looks for the luxury of a royal court in the future, and Jesus bluntly holds before him, wandering and poverty. His airy self-confidence will not stand that test.

Two others reply to Jesus' invitation with words that are but pretexts for delay. Missionaries tell us that the phrase, "to bury my father," is still used in Syria to intimate that family cares and duties have the first claim. Jesus answers as one may answer the pretexts of today. No use to linger or brood over the past; the present is waiting for you. Not the dead, but the living need you. Or, as to the last man, no half-hearted service, no looking backward, will do for a citizen of the Kingdom of God. No one who is looking over his shoulder can make straight furrows. (Does this recall Elisha, as the first incident recalled

Elijah?) Intensity, thoroughness, steadfastness are the qualities of perfect service in the kingdom.

Plan for Our Meeting.

Outline: Steadfastness in the face of—foreseen suffering, rejection by villagers, misunderstanding by disciples, self-interested loyalty, pretenses for delay.

Topic for Discussion: Is not Gerizim as good as Jerusalem? The spirit in which we serve the Master. Unconsidered professions. Not counting the cost. Escaping immediate decision. Pretenses for delay. First things first. What is supreme in our lives?

Thoughts on the Theme.

Secret of Success.—That Master of BalHol, who launched so many men upon successful careers, when asked what it was that secured success, replied, "Complete devotion to the end we have in view. Pleasures and feelings and society must all be made to give way to it."

Not Looking Back.—Jane Welch was the daughter of one of the bravest men Scotland ever knew. When her husband was exiled she went to the king to plead for his return, lest he should die in a distant land. "Aye, madam," said her sovereign, "one word and he shall come back to thee; bid him recant." And she lifted her apron and spreading it said to her king, "Your majesty, with all respect I would rather catch his head here."

* * *

The Greatest Obstacle.—I asked a missionary once what was the greatest obstacle to the evangelization of the world. After careful thinking over it, he replied: "I have no hesitancy in saying that the greatest single obstacle to the evangelization of the world is to be found in the home church and in the heart of the individual Christian." Not the perils of Africa, nor the bigotry and filth of Mohammedanism, but the indifference of church members.—S. Earl Taylor.

* * *

"All of Me."—Our loyalty to Christ may find expression in a variety of ways, such as church attendance and membership, church work, verbal testimony, the fight for civic righteousness, the word of sympathy, the helping hand, or the daily performance of unpleasant tasks, but the quality of this outward, visible expression is determined always by our inward consecration and fidelity to Christ and the depth of our fellowship with him. When J. Wilbur Chapman asked General Booth the secret of his success the veteran replied: "God has had all there was of me. . . . If there is anything of power in the Salvation Army today, it is because God has all the adoration of my heart, all the power of my will and all the influence of my life."

* * *

III. THE GREAT COMMISSION.

Luke 24:46-49; Matt. 28:18-20; Acts 1:8; Acts 26:16-20.

In many churches Easter is the time when the annual offering is made to the missionary work of the denomination. So we look at the last command of the risen Lord.

Expository notes.

Here the pathway that led to the cross, led also on to the garden tomb, and to the resurrection morning. Before the living Lord returns to heaven, he utters his last commands to his disciples. And that there may be no mistake, he tells them over and over. And what are these commands? Only this, that they should tell everybody the good news of his coming to earth.

Luke 24:46-49. At Jesus' first meeting with his disciples—ten of them in the upper room—he emphasizes that there are two things that they might have known, for they are written large in their own sacred Scriptures, in the books of Moses, in the prophets, and in the psalms. First, that all these things that had happened to him were to have been expected and secondly that the nations of the world are to be admitted to all that they had considered the exclusive privilege of the Jews.

Matt. 28:18-20. Here we are in Galilee, on the mountain Jesus had appointed as a meeting-place. Here were "the eleven" and apparently also five hundred of the disciples. This is no

exposition of the sacred writings, but a command to his followers, ringing out sharp and clear, from the one who has supreme authority. But it softens at the close into an inspiring, strengthening promise.

Acts 1:8. Often as a father or a master departs, he calls back a last word of warning, lest those left behind forget the most important thing. Here on Mt. Olivet, just before Jesus returns whence he came, he recalls to the memory of "the eleven" that they are to witness of him, in Jerusalem to be sure, but also unto the uttermost parts of the earth.

Acts 26:16-20. The great man, whom we call "the apostle to the Gentiles," tells the Herodian king and the Roman procurator how he had a special commission given to him from the accended Lord himself, and then he adds the ringing words, "I was not disobedient to the heavenly vision." And this man, who obeyed with all the ardor of his intense nature, stands back of the Christian church of today. Philip and Thomas and Bartholomew are well-nigh lost in the mists of the passing centuries, but every Sunday School child knows about Paul.

Plan for Our Meeting.

Outline: 1. Exposition. 2. Commission. 3. Repetition. 4. Obedience.

Picture the four scenes indicated in the four Scripture references as four times when the Lord gave to his followers his commands to evangelize the world.

Ask four persons to prepare, each to tell the story in one of the four Scripture references.

Topic for Discussion.—What is the result on a church of interest in missions? Why should we be interested in missions?

Thoughts on the Theme.

Can the Heathen be Saved?—A bishop of the Methodist church was asked if he thought the heathen wouldn't be saved, if the gospel was not sent to them. He answered that he did not think that was the important question. The real question was, "Would Christians in America be saved if they did not obey the Lord's command to send the gospel to those who had it not?"

* * *

Anti-Missionary.—Nearly a century ago there was a church not far from Lexington, Ky., in which arose the then new question of interest in missions. The church was hopelessly divided, so they agreed to separate; the missionary members were to hold service on the north side of the church two Sundays in a month, and the anti-missionary division had the south side the other two Sundays. In a few years the church needed repairs, but the "antis" had become fewer in number and weaker in zeal and would do nothing. The missionary branch shingled and painted their side of the church. So the building stood for several years. The "antis" grew weaker and weaker, and at last gave up and the missionary brethren took the whole church, repaired it and have still an active congregation. "He that watereth shall be watered also himself."

Of One Blood.—The old gateman said some Chinese women from the country had come to see us. I really think, without exception, they were the most awful looking old women I ever saw. They had most dreadful eyes, and one had no eyes at all. They had worked in the fields until their hands were bunches. Their feet had been bound and unbound until they were like hoofs, and they leaned on their old staffs. I gave them tea, and we visited together. When they got up to go, they said: "Now look at us. We came all the way in from the country to see a foreign devil, and when we came to see this one she is just exactly like us. Look at her eyes, just like ours. Her skin is just like ours. She is exactly like us." I tell that because those old ladies had it right. Our Chinese sisters and ourselves are just exactly alike.—Mrs. Cochran, a Missionary in China.

Why Waste Time?—The woman next door to our house had a baby about the age of mine. That mother thought mine was a ghastly thing all in white clothing; and I thought hers was a perfect little monkey in its green and red trousers, coat and funny cap, but she remarked how pretty and fat my baby was, and I said how

big for his age hers was. When we had passed on, my little girl said: "Mamma, do all those people you were talking to know about Jesus?" I said: "Why no, Nancy, those people worship idols," and in distress she asked: "Then why did you waste time talking to them about their shoes? Why did you waste all that time?" Why do we waste the time?—Report Internat. Miss. Union.

IV. ON THE FIELD.—SUCCESS.

Acts 16:9-15.

Expository notes. General background.

Paul had been told months before this by the Lord Jesus himself that he would send him to the Gentiles. Now the way opens before him to cross the Aegean Sea to a new continent and to preach the gospel in Europe, and he concludes that it is God's call to him. The open door and the urgent invitation are ever a call from God.

Expository notes. Word studies.

"Man of Macedonia." Was this man of Macedonia Luke, the physician from Philippi, who joined the party when it left Troas, as the word "we" in verse 11 shows?

"Come over—help us." This cry was then addressed by the pagan West to the East—and they came.

In our day the conditions are reversed. The East has lost what it once had, and now the cry comes to the rich and strong Christian church of the West asking that it return the gospel to the land whence it came.

"Go forth." Luke marks his sense of the importance of this fateful journey by this phrase. The mere word, go, would not have expressed this pushing off from one continent to another, out into the rich pagan world of the West.

"A river side." In the absence of a synagogue, this would be chosen by Jews as a place of prayer, for convenience for their many prescribed ablutions. So the exiles sat by the rivers of Babylon and wept, and hanged their harps on the willows on the banks.

"Spake unto the women." In this Roman city there were not the ten Jewish men necessary to establish a synagogue. But Paul does not disdain the few women gathered hither to worship Jehovah to the best of their knowledge. From this feeble beginning sprang the strong and loyal church of the Philippians which Paul calls his "joy and crown." And from this tiny seed has also come the present Christian church of Europe and America.

Plan for Our Meeting.

Give the story of some successful present-day mission of your own denomination. Have incidents told of results of mission work.

Topics for Discussion.—Great results from small beginnings. What the gospel has done for woman.

Thoughts on the Theme.

The bloody battle of Philippi, a century previously, had laid the foundation of the empire of Augustus; the bloodless victory of Paul now lays the foundation for the kingdom of Christ on earth.—Lange.

Results of Missionary Labor.

My husband baptized the first Mohammedan convert in India in 1879. This man had a wife and two sons, and, according to Mohammedan rule, when a man becomes a Christian he can be forced to release his wife.

She claimed the sons. He kept on praying for his two sons. One day as he left his pulpit a strange young man spoke to him, and said, "You do not know me. I am your son. I have been converted and I have come to you." The young man is now a presiding elder in India.—Mrs. J. L. Humphrey.

A Chinese boy who had been to a Christian school, made up his mind that he would never worship idols again. His relatives were very angry, and determined to force him to worship him into the presence of an idol and tried to force him to go on his knees and knock his head, but he stoutly refused.

At last they threatened to throw him into the river flowing near by. "Throw me," said the little fellow, "if you like, but I will never worship wood and stone again. Jesus is the only Saviour, and I will worship him only."

They took him and pitched him into the water. One of the relatives, however, rushed after him

and picked him up. When out of the water the first thing he said was, "You have not succeeded. Whilst in the water I never prayed to the idols; I only prayed to Jesus." A brave boy that.—Griffith John.

Coarse and cruel and barbaric were our own Anglo-Saxon ancestors before the coming of Christianity. Their occupation was war. Gambling and drunkenness were their pastimes. Their gods were the deified forms of passion, power and cruelty. When they desired to know what the turn of the battle would be, they took young girls, shut them in a large wicker cage, and shot arrows into their trembling flesh to see which way the blood would run. "Foreign missions" so transformed these men that they laid the foundation stones of the great British Empire and of the United States of America.—Record of Chr. Work.

The British East India Company said at the beginning of the nineteenth century: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." The English Lieutenant-Governor of Bengal said at the close of the nineteenth century: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."—Van Dyke.

A Christian woman, talking to the women about her on Christian themes, was interrupted by a Brahman who thought to confuse her in argument. "In the ancient days you speak of," said he, "there were miracles; show me one of these and I will believe." Whereupon she answered: "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"—Miss, Rev. of World.

BACKWARD TURNED.

He was a preacher,

Brave and bold—

Weekly he preached to a weakly fold:

Good was the Story of Life he told,

Stanch as gold—

He was preacher,

Brave and bold.

They were a people,

Kind and cold—

Weekly they list to the Story Old

Told by the preacher of scholarly mould,

Gowned and stoled—

They were a people.

Kind and cold.

One morning as the preacher took

His Golden Text from God's Good Book,

He wore a wondering, wildered look.

The people, from their cozy nook,

Had passed up word—as to a cook,

The polished preacher-prophet shook.

The "passed-up word" was—"Cut it short!"

The "shake" was of the wrathful sort.

But wisely keeping from retort

He "cut" his sermon into half—

Left out the wheat—and gave them chaff.

And thus evolved—

The Sermonette.

The congregation grew in size;

All praised the preacher to the skies—

But wise folk noted, with surprise,

That he who used to make them think

Began, by leaps and jumps, to shrink.

And thus evolved—

The Preacherette.

And so, while folks filled every pew,

The souls of saints no fatter grew;

For sermons short brought shorter view

Of faith and hope and love and peace,

Of cross and crown and sin's release.

And thus evolved—

The Peoplette.

Gone is the preacher-prophet bold—

He's shepherding a saner fold.

They hear a message fully told.

Gone is the flock that craved the half

Of the Story Old. Weep—don't laugh!

And thus evolved—

The sign T-o L-e-t.

—Rev. Seth Russel Downie, in the Presbyterian.

Studies in Texts and Themes

EVAN J. LENA.

THE CHRISTIAN'S REST.

"There remaineth therefore a rest for the people of God." Heb. 4:9.

I. There is rest.

1. From bodily suffering.
2. From bodily fatigue.
3. From bodily decay.
4. From mental anxiety.
5. From mental affliction.
6. From mental debility.
7. From sinful thoughts.
8. From painful temptations.
9. From trying persecutions.

This rest is uninterrupted—eternal—connected with the most exquisite pleasures and solid enjoyments.

II. This rest is for peculiar characters. The people of God.

1. Conformed to his image.
2. Devoted to his service.
3. Under his peculiar providence.

III. This rest is in prospect.

1. As an object of pleasing anticipation.
2. As an object of certain possession.

PETER'S FALL AND RECOVERY.

"And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." Luke 22:61, 62.

I. The circumstances that let to Peter's fall.

1. Self-confidence.
2. Carelessness in prayer.
3. Vain curiosity.
4. Bad company.
5. Sinful conformity.

II. The aggravations of his crime.

1. The warning he had received.
2. The circumstances in which Christ then stood.
3. Repetition of it in the most aggravated manner—cursing and swearing, i. e., asserting by the most solemn asservations.

III. The means of his restoration—Christ looked upon him.

1. A loving look.
2. A look that tenderly reproved him.

IV. The effect of his recovery.

3. He felt deep remorse—"wept bitterly."

We see the weakness of the best of men. Christ's tenderness to backsliders. Encouragement to them to return to him.—J.

LOVE TO THE HOUSE OF GOD.

"Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." Psal. 26:8.

Reasons why David loved the house of God:

I. Because of what he saw there.

1. Victims slain—(typical of Christ.)
2. A worshipping assembly.
3. The glory of God.

II. Because of what he heard there.

1. The praises of saints.
2. Promises made to them.
3. Predictions of the extent of Christ's kingdom.

III. Because of what he felt there.

1. Deep humility.
2. Fervent charity to his fellow worshippers.
3. Ardent love to Jehovah.

IV. Because of what he anticipated there.

1. Freedom from sin.
2. Complete victory over his enemies.

The feature of a true believer. He loves the house of the Lord. Mere attendance there is insufficient. If we delight not in the house of God now, we cannot enjoy heaven.—Rev. J. Hill.

CHRISTIAN PATIENCE.

"In your patience possess ye your souls." Luke 21:19.

I. Describe the patience referred to.

1. It is not ease of temper. Mankind have different tempers. Some are morose, sullen; others affable, etc.
2. Not calmness of mind.
3. Not meekness of spirit.
4. Not frigid coldness of affection.
5. Patience is a grace which the Spirit of

God implants in the heart. It views the Divine perfections, goodness and mercy—all things working together for good, etc.

II. The occasions that call for the exercise of patience.

1. The opposition of the world.
2. The bitterness of domestic trials.
- The infirmities of our own nature.
4. Afflictive dispensations of God.

III. Motives to excite patience.

1. An antidote against sorrow.
2. The example of Christ.
3. The more the exhortation is regarded; the more we shall overcome our enemies.—T.

THE BELIEVER'S PROSPECTS.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance," etc. 1 Pet. 1:3-5.

I. Consider the work of salvation. (Ver. 5.)

1. It is a salvation exclusive of all natural right.
2. Of all personal advantages and relative blessings.
3. Founded on and attributed to the free grace of Christ only.

II. The inheritance connected with it.

1. Heavenly.
2. Incorruptible.
3. Undeified.
4. Unfading.
5. Secured.

III. The hope indulged.

1. A firm persuasion that there is such an inheritance.
2. Hope of personal interest in it.
3. This hope comes from God.
4. Connected with the resurrection.

IV. The effects which this hope produces.

1. Gratitude for the gift of Christ.
2. Sense of Divine mercy.
3. Expectation of heaven.—V.

THE ECCLESIASTICAL YEAR—MARCH

G. B. F. HALLOCK, D. D.

Palm Sunday

Good Friday

Easter

As the cycle of another year brings us again toward Easter observances, our attention is more closely directed to the closing scenes in the earthly ministry of our Saviour. The earnest, thoughtful Christian endeavors to portray to his mental vision these dramatic incidents and to realize more forcibly the deep spiritual significance of them all. One which appeals strongly to the heart and stirs the soul is Christ's entry into Jerusalem on the day which inaugurated that memorable week. Let us, as pastors, use Palm Sunday as a Decision Day, calling upon all to accept Christ as King and Lord over their lives.

Suggestive Texts and Themes. (531)

Christ As King: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10.

The Royal Christ: "Yet have I set my king upon my holy hill of Zion." Psa. 26:2.

His Final Authority: "Gird thy sword upon thy thigh, O most mighty." Psa. 45:3.

The Kingdom Set Up: "In the days of those kings shall the God of heaven set up a kingdom." Dan. 2:44.

A True Inscription: "And the writing was, Jesus of Nazareth the King of the Jews." John 19:19.

The Prince of Life: "And killed the Prince of Life, whom God hath raised from the dead." Acts 3:15.

Behold Thy King: "Behold thy King cometh upon thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:5.

The Triumphal Entry: Matt. 21:1-18.

A Lesson in Obedience: Matt. 21:1-17.

Palm Sunday as a Decision Day: Matt. 21:11.

The Glory of the King: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." 1 Tim. 1:17.

Who is This That Cometh From Edom? "Who is this that cometh from Edom, with dyed garments from Bozrah?" Isa. 63:1.

Three Contrasts: Matt. 21:12.

The Commencement of Christ's Coronation Procession: Mark 10:46-52.

Christ's Entrance Into Jerusalem: "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem," etc. John 12:12, 13.

The Throne and the Rainbow: Rev. 4:3.

Palm Sunday Lessons: "In this place is one greater than the temple." Matt. 12:6.

The Enthroned Christ: "When the Son of man shall come in his glory." Matt. 25:31.

- The Palms. (532)

"Behold thy King cometh unto thee." Matt. 21:5.

Down the slopes of Olivet the Christ of long centuries rode on the day we celebrate and call "Palm Sunday." He moved in a royal

way as prophecy had said, to the city of David. After him and around him thronged the multitudes from the hillsides, and from Bethany, and from the village round about. Out from the old Holy City came other multitudes to meet the concourse whose shouting floated across the valley. They broke branches from the palm trees, they strewed them in the way, before, behind, singing, shouting Hosanna to the Son of David. It was the day of the triumph of the lowly Nazarene. Palms in the roadway, palms in their hands, palms waving, exultant voices shouting, "Rejoice, O Daughter of Zion, thy King cometh unto thee." "Palm Sunday" the church calls it still.

A week is only a little time. Its days pass swiftly. But they cannot pass more quickly than do the emotions of changeable human hearts. Between the hours of that procession of mighty exultation and the morning of the seventh day to come was to be enacted the most fearsome tragedy of the whole world. Against the man for whom they cried on the one day "Hosanna," they were to cry "Away with him, crucify him," before the seventh day had passed. Between the morning of the Palms and that of the Resurrection was Calvary and the open tomb of Joseph of Arimathea. It did not take a seven days' round to make exultant voices sounding the praises of the King change to the awful note, "Crucify him." It did not take a seven days' round to see him buried in a rock-cut sepulcher. It needed only the breaking of the seventh day to see the victim raised to life and power once again. What a sequence of events! Hosanna; the triumph of the King; away with him; the mad fury of the mob; he is not here; the message of the angels; he is risen; the glory of the Resurrection. Wonderful that one brief week should see the full enactment of the divine plan of all ages.

How like the ups and downs of life were the incidents of that one week in the life of Jesus. Men go from ecstatic piety to depths of depression in their religious life. Revivals sweep communities, and then fearful reactions come. There is nothing we would not do for Him one day, and nothing that we would ere many days have gone. We sing the Palm song for a time and then our voices are hushed and irresponsible when he needs us most. This should not be.

What we want in our Christianity is not so much a keeping of days as a keeping of troth with the Christ. We need no leaping, running, branch-breaking, cloak-throwing multitudes, but men and women who day by day will follow calmly, steadily the line of the life that Christ lived.—Rev. Richard S. Holmes, D. D.

The Triumphal Entry: Examples From History. (533)

Thus David was welcomed by singing and dancing women, out of all the cities of Israel, as he came back from the slaughter of the

Phillistines. Herodotus records that when Xerxes was passing over the bridge of the Hellespont, the way before him was strewn with branches of myrtle, while burning perfumes filled the air. Quintus Curtius tells of the scattering of flowers in the way before Alexander the Great when he entered Babylon. Monier, in our own day, saw the way of a Persian ruler strewn with roses for three miles; while glass vessels filled with sugar were broken under his horses' feet—the sugar being symbolical of prosperity. When Mordecai issued from the palace of Ahasuerus the streets were strewn with myrtle. Plutarch mentions it as a circumstance of respect shown to Cato the Younger upon a particular occasion by the soldiery, that they laid their garments for him to tread upon as he marched.

The Queen's Jubilee Procession. (534)

For the Queen of England's jubilee (beginning June 20, 1897), to celebrate the completion of her sixtieth year as queen, the longest reign in English history, and the most glorious, the greatest preparations were made for the procession through London. Single houses along the route were rented for the occasion at \$50,000, and single windows at \$150 a piece. No Roman triumph was ever so magnificent, or meant a millionth part as much for good. The whole empire was enthusiastic. Princes of India and premiers of the eleven self-governed colonies, with their suites and soldiers brought brilliancy to the show, and demonstrated the extent of the military resources of the empire. The six-mile route of the procession was embellished with the costumes of Zaptiehs from Cyprus, Houssas from the Niger, troopers from the Cape, mounted riflemen from Australia, artillery men from Canada, and Sikhs and Ghoorkas from India, following the open state coach of Britain's queen. Throughout the gala week bonfires were lighted on the hilltops of the United Kingdom, London was illuminated like Paris on a fete night, there were court ceremonies and military and naval reviews at Aldershot and Portsmouth, and in brief, nothing was left undone to stir British pride and stimulate British loyalty. And yet far greater was the "choir invisible;" far more glorious the religious, moral, literary and scientific improvements made to bless the people, which invisibly accompanied every procession.

The Invisible Procession. (535)

If Christ had opened the eyes of those looking upon this scene as the eyes of Elisha's

servant were opened, so that they might see the invisible, and hear the inaudible, no pen could picture the real triumphal procession. They would have seen the vast multitude whom he had healed and comforted and saved from sin—Lazarus and Bartimeus, the ten lepers, the widow of Nain's son, the ruler's daughter, Peter's mother-in-law, a host of those whom he had raised from the dead, those from whom he had cast out devils, the blind he had made to see, and the lame that now walked, the lepers he had cleansed, those who had been delivered from the bondage of their sins and brought into the light of the gospel. There would join them the angels who sang at his birth, Moses and Elijah, who appeared on the Mount of Transfiguration, and the twelve legions of angels he once said were ready at his call. Heaven's choirs would joyfully have sung their songs of joy over many sinners brought to repentance. The triumphs of Caesar and Pompey were but child's play to this. Not all of earth's monarchs together could have summoned such a procession. Imagination fails to paint the picture of Christ's real triumphal procession.

The Triumphal Procession to Come. (536)

There is to be a great triumphal procession in which Jesus will one day be the leader. The great procession of the universe is yet to come; for the day is coming when the Son of man will return to this earth "in his glory." John tells us, "I saw heaven opened, and behold, a white horse; and he that sat thereon, called Faithful and True." "And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure; and he hath on his garment and on his thigh a name written, KING OF KINGS and LORD OF LORDS."

Commerce, railroads, printing presses, inventions, wealth, civilization are aiding his triumph, paving his way, and advancing his glory. All are cast down before him in his onward march. And all the redeemed, ten thousand times ten thousand and thousands of thousands, are singing hosannas to him, and joining in the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Jesus still weeps over those who refuse to come to him to be saved. But his triumph is increasing and soon—

"The gospel banner wide unfurled
Shall wave in triumph o'er the world;
And every creature, bond and free,
Shall hail the glorious jubilee."

Good Friday

Suggestive Texts and Themes. (537)

The Solemn Spectacle: "The people stood beholding." Luke 23:35.

The Voice of the Cross: "There they crucified him." Luke 23:33.

The Crucifixion: "There they crucified him, and the malefactors, one on the right hand and the other on the left." Luke 23:33.

The First Good Friday: "Who his own self bare our sins in his own body on the tree," etc. 1 Peter 2:24.

The Atonement: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3:15.

Groups at the Cross and Why They Were There: "And they crucified him, and parted his garments, casting lots; that it might be fulfilled," etc. Matt. 27:35-43.

Man's Unbelief: "They cried, saying, 'Crucify him! Crucify him!'" Luke 23:21.

The Title on the Cross: John 19:10.

Pre-eminent Glory of the Cross of Christ: Gal. 6:14.

The Meaning of Christ's Agony: "I, if I be lifted up, will draw all men unto me." John 12:32.

The Man of Sorrows: "A man of sorrows, and acquainted with grief." Isa. 53:3.

Love For Him Who Died. (538)

Mrs. Browning has pictured with rare beauty the effect of Christ's death upon two seraphim who lingered a little behind the hosts of heaven that had gathered about the cross. One of them, as he thinks of the meaning of the wonderful sacrifice, is troubled by the thought that men will now have more reason to love God than even the angels have. The other remonstrates, saying, "Do we love not?" "Yea, but not as man shall," he answered. Oh! not with this blood on us—and this face, Still, haply, pale with sorrow that it bore In our behalf, and tender evermore With nature all our own, upon us gazing— Nor yet with these forgiving hands upraising Their unreproachful wounds, alone to bless. Alas, Creator, shall we love thee less Than mortals shall?

—Rev. J. R. Miller, D. D.

They Mocked Him. (539)

"And they bowed the knee before him, and mocked him, saying, Hail, King of the Jews." Matt. 27:29.

There have been more modern mockeries at good things. "Let us go and see that crazy man try to sail a boat by steam," said one to an idle crowd in New York. They hurried off to the Hudson. Thousands were there to see that crazy man's novel experiment. That boat went.

"So with a lot of romantic girls and crazy boys you expect to see the world converted," said a popular journal of the Andover and other missionaries in the beginning of the American missionary enterprise.

"While the first steamboat was crossing the Atlantic ocean a pamphlet was being circulated showing how futile and visionary was such a plan, and why it could never be accomplished. Edison's inventions have even in recent years been treated in the same manner.

Nearly all original young authors have been laughed at and their manuscripts rejected. Carlyle's books were jokes of critics. The early poems of Wordsworth were criticized as being next to idiotic. Byron says that this poet wrote so naturally of the "Idiot Boy" that he must be the hero of his own tale. Tennyson's early volume of poems, "The Poems of Two Brothers," was a failure. Irving's first book manuscript was refused. "Jane Eyre" was again and again rejected. A publisher advised Miss Alcott, after reading one of her manuscripts, to "stick to teaching." When Disraeli first attempted to speak in Parliament he pitched his voice too high and the Commons roared with laughter. "You will not hear me now," he said, "but the time will come when you shall hear me." That time came. Science is one long record of the ridicule of new discovery. Dr. John Hunter's discoveries in anatomy were the jibes of the medical profession. When one physician laughed at

him because he did not publish his investigations in Latin, Dr. Hunter sharply returned, "I would teach him on a dead body what he never knew in any language, Latin or Greek." Jenner (who first vaccinated) was both ridiculed and abused.—Hezekiah Butterworth.

Mocked, Then Honored. (540)

Some of the best people and the best causes, and the noblest truths have been mocked and derided at first. "Christian," "Puritan," "Methodist" were names given in derision, but now are crowns of glory, and are written on the banners of conquering hosts. Rome's early days were looked upon with contempt, but she became mistress of the world. Many of the world's greatest warriors, prophets, authors and artists have passed through the experience of mockery. It is better to be mocked than a mocker. Men may despise the acorn, but the oak is hidden there. They may sneer at the small black seed, but exquisite flowers are enfolded within it.

Defeats That are Victories. (541)

Bunker Hill Monument commemorates a defeat, which for a long time was looked upon with chagrin and disappointment; and yet that defeat was really the birth-throe of our country, and had more glorious results and more widespread influence than most victories. So the famous Thermopylae was a defeat, but has thrilled the ages because it was a moral victory. So the crucifixion of Christ was a defeat, but in reality the greatest victory.

The Cross. (542)

The cross of Golgotha will never save thy soul,

The cross in thine own heart alone can make thee whole;

Christ rose not from the dead, Christ still is in the grave,

If thou for whom he died, art still of sin the slave.
—Johannes Schaffer.

The Dream of Pilate's Wife. (543)

Many will remember the picture, "The Dream of Pilate's Wife," in the Dore Gallery in London. The dreaming woman is represented standing in a balcony and looking up an ascending valley, which is crowded with figures. It is the vale of years or centuries, and the figures are the generations of the church of Christ yet to be. Immediately in front of her is the Saviour himself, bearing his cross; behind and around him are his twelve apostles and the crowds of their converts; behind these, the church of the early centuries, with the great fathers; further back, the church of the Middle Ages, with the majestic forms and warlike accoutrements of the Crusaders rising from its midst; behind there the church of modern times, with its heroes; then multitudes upon multitudes that no man can number pressing forward in broadening ranks, till far aloft, in the white and shining heavens, lo, tier upon tier, and circle upon circle, with the angels of God hovering above them and on their flanks; and in the midst, transfigured to the brightness of a star, the cross, which in its rough reality he is bearing wearily below.—Rev. James Stalker.

He Answered Nothing. (544)

"Answereth thou nothing?" Matt. 26:62.

A flower has been discovered in South America which is only visible when the wind blows; it is of the species cactus, and when the wind blows a number of beautiful flowers protrude from the little lumps on the stalks. So in these trials of Jesus are brought out his noble nature, his love, his patience, his faith, his hope.

His Blood Upon Them. (545)

"His blood be on us, and on our children." Matt. 27:25.

That blood was upon them, not as vengeance, but as a natural consequence of their conduct, as any one can see who reads the accounts.

Judas died by his own hand. Pilate was soon recalled, degraded, banished to Gaul, where he committed suicide. The tower from which he is said to have precipitated himself is still standing. The prize for which he staked his soul never became his. The house of Annas was destroyed a generation later by an infuriated mob, and his son was dragged through the streets and scourged and beaten, to his place of murder. Some of those who shared in and witnessed the scenes of that day—and thousands of their children—also shared in and witnessed the long horrors of that siege of Jerusalem which stands unparalleled in history for its unutterable fearfulness. They had forced the Romans to crucify their Christ, and

they and their children were themselves crucified in myriads by the Romans. They had given thirty pieces of silver for their Saviour's blood, and they were themselves sold in thousands for yet smaller sums.

Legend has it that Plato, in extreme misery, cast himself from an Alpine peak into a mountain lake. The mountain is still called by his name, Pilatus, and a glittering lake, which reflects its dark shadow, bears the shape of the glorious cross.

The Seven Words From the Cross. (546)

1. The reach of divine compassion.
"Father, forgive them," etc. Luke 23:34.
The vivid contrast in the way the mob treated Christ and the way Christ treated the mob.
2. The promise of Paradise.
"Today shalt thou be with me in paradise." Luke 23:43.
3. The last charge of affection.
"When Jesus therefore saw his mother," etc. John 19:26, 27.
4. The solitude of Christ.
"And about the ninth hour Jesus cried with a loud voice," etc. Matt. 27:46.
5. Christianity and pain.
"I thirst." John 19:28.
6. Life's lesson.
"When Jesus therefore had received the vinegar, he said, It is finished." John 19:30.
7. Some intimations of immortality.
"Father, into thy hands I commend my spirit." Luke 23:46.—Rev. J. M. Skinner.

Easter

The doctrine of the resurrection of the body is fundamental to Christianity. It is based on the sure historical fact of the resurrection of the body of our Lord Jesus Christ. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3); such is our Easter song of rejoicing, thankfulness and praise. Brethren, let us get our people to sing it with joy. Let us preach to them the message of hope.

Suggestive Texts and Themes. (547)

The Power of the Resurrection: "That I may know him, and the power of his resurrection." Phil. 3:10.

The Spirit of the Resurrection: Rom. 6:1-14.

The Garden and the Sepulcher: "In the garden was a sepulcher." John 19:41.

The First Easter Sermon: "Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18.

When it Was Yet Dark: John 21:1.

Christ the First-Fruits: "Now is Christ risen from the dead and become the first-fruits of them that slept." 1 Cor. 15:20.

The Conquest of the Grave: "O grave, where is thy victory?" 1 Cor. 15:55.

Making Appointments in the Hereafter: "Today shalt thou be with me in paradise." Luke 23:43.

The Gate of Life: "Who hath abolished death, and brought life and immortality to

light through the gospel." 2 Tim. 1:10.

Christ's Death a Voluntary Act: "Therefore doth my Father love me, because I lay down my life, that I might take it again." John 10:17.

Three Early Easter Inquirers: John 20:1, 2.

The Invitation of a Risen Host: "Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." John 21:12.

The Resurrection a Necessity. "And said unto them, Thus it is written, and thus it behooves Christ to suffer and to rise from the dead the third day." Luke 24:46.

The Earnest and the Harvest: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first-fruits; afterward they that are Christ's at his coming." Cor. 15:22, 23.

The Resurrection an Attestation of the Divinity of Christ. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Death not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died." John 11:21.

Resurrection Attested: 1 Cor. 15:1-11.

Resurrection Victory: 1 Cor. 15:42-58.

The Resurrection. (548)

"I shall see him but not now." Num. 24:17.

- I. The possibility of the resurrection.
 1. The wide extent of the powers of man.
 2. The possibility of material changes without annihilation.
 3. Infinite wisdom of the Creator.
 4. Almighty power of God.
- II. Its probability.
 1. The universal belief of it among men.
 2. The present society in the world.
 3. The moral government of God.
 4. The declarations of Scripture.
- III. The criterion by which all men may judge of the truth.
 1. The design of man's creation.
 2. The insatiable desire of immortality.
 3. The judgment of the best men in all ages.
 4. The conviction of the wicked in all ages.
 5. Resurrection of Christ.—Rev. James Gawthorn.

The Joy of Easter. (549)

"And they departed quickly from the tomb with fear and great joy." Matt. 28:8.

Description of this scene.

I. The joy of Easter is, substantially, the same now as then. 1. Wherein they had the advantage: (a) Actors in these scenes; (b) a surprise to them. 2. Wherein we have the advantage: (a) An old story, like old friends; (b) we understand its relations better. 3. Yet the essential things the same to each.

II. Easter joy is heightened by the season at which it comes. Spring. Flowers. Birds. Newness of life after the long winter.

III. The joy of Easter is purified by what has gone before. 1. Highest joy not in physical pleasures; nor in mental, as in learning or enjoying music; but in the right use of spiritual blessings. 2. This purified by thinking of the death of Jesus as preceding the resurrection.

IV. The joy of Easter has reference to the new life. 1. The longing for life here; for spiritual life; for life hereafter. 2. This satisfies by the truths of Easter. 3. Without such life true Easter joy can not be experienced.—Rev. E. H. Knight, D. D.

The Resurrection Body. (550)

"But some one will say, How are the dead raised? and with what manner of body do they come?" 1 Cor. 15:35.

Purpose here not to satisfy an idle curiosity, but to give practical aid.

I. The resurrection-body will be identical with that which we now have. 1. What is not meant. That it will be composed of the same particles. Most of the objections to the resurrection center here. 2. What is meant. That somehow there is an identity, as in the body of the child growing to manhood, though all the particles in the body change in every seven years or less. 3. Illustrated in Christ's glorified body, recognized by the disciples.

II. The resurrection-body will be different from that which we now have. 1. Study Paul's illustration of the seed. 2. The stress

of his argument is on the difference, not on the likeness. 3. Compare Phil. 3:21 (R. V.).

III. How is this done? By God's power. We may accept the fact without knowing the process.

IV. This resurrection-body a necessity to a complete redemption. 1. The present body can not inherit the kingdom of God (v. 50). 2. Study Romans 8:23. Here is our final victory.

V. This truth an incentive to Christian living, see v. 58. 1. In care of the body. 2. In enduring pain and disease. 3. In overcoming death. 4. In cultivating hope of a full redemption.—Rev. E. H. Knight, D. D.

Is Death Merely "Good-By?" (551)

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

An old Greek cemetery has been discovered and excavated in Athens, and many of the tombs and monuments are in a good state of preservation, though more than two thousand years old.

It is not often visited by the hurried tourist, who is satisfied to leave Athens after he has seen the Parthenon, Mars Hill, the Arch of Hadrian, and the temple of Theseus. Yet it is one of the most interesting spots within the wide circumference of this most interesting city.

It is said to be the only ancient Greek cemetery known to exist, though many monuments similar to these have been discovered and are stored in the museums of Athens and other cities.

Many of the monuments are in the shape of a little temple with bas-relief figures of the departed.

He is often represented as shaking hands with a friend who is in a sitting posture, and on the tombstone is usually the name of the deceased, and the Greek word that means "Good-by." Sometimes scenes of every-day life are depicted—a woman at her toilet, a servant bringing her jewel-case, presumably that she may take a last look at its contents. Other tombstones represent "banquets of the dead," where the dead person is represented as reclining on a couch while a friend is seated at his feet.

But by far the most common representation is that of friend shaking hands with friend and saying "Good-by;" or of husband saying, "Good-by" to wife, father to son, mother to child.

Most of these sepulchral reliefs date from the very best period of Grecian art, about four hundred years before Christ; and, though it is said that many of them were executed in part by mechanics and bought in the marketplace, yet "they often show us more emphatically than the works of great artists how universal among the Athenians was that love of proportion and beauty which inspired even the ordinary stone-masons."

What has struck many observers, from the days of Goethe to the latest visitor to Athens, is the absence of grief depicted in the countenances of either the departed or his friends. In the earlier tombstones it is almost wholly wanting. At the most, a pensive soberness is

depicted on the beautiful faces. In the later sculptures, those executed a hundred years or so before our era, there is some effort to depict grief. The hand of the mourner is lifted against his cheek as a sign of sorrow, and sometimes in his face is exhibited genuine regret, or not deep grief, at the separation.

Yet, in nine cases out of ten (and there are hundreds of these sepulchral reliefs preserved in one museum of Athens alone), the departed seems to be saying, "Good-by" with scarcely a shade of grief on his face, while his friend receives his last word with just as little emotion.

This nonchalant attitude toward death is in full accord with the Athenian philosophy of two thousand years ago. Neither the Stoics nor the Epicurean nor the Cynics regarded death as followed by consequences good or bad. To the Stoics pleasure was no good, pain was no evil. To the Epicureans there was no worthy end of life but pleasure, and death ended all. The first were pantheists; the second were atheists; and none of them believed in the resurrection of the dead.

When Paul preached his famous sermon on Mars Hill, only a few hundred yards from the great cemetery of which I have spoken, he was heard patiently while he courteously complimented the Athenians, and when he quoted from their poets, but, when he spoke of the resurrection, he was laughed out of court (for Mars Hill was really a great open-air court of justice), and the meeting broke up in derision.

Nothing emphasizes more emphatically the contrast between the teachings of Christianity and the very best that heathenism could offer.

"Good-by," said heathenism; "I am going away. We must all travel the same road. There is nothing beyond. There is no cause for either grief or exaltation. I have simply got to the end of the journey of life. Farewell."

Paul looked beyond and saw more, O far, far more. He had doubtless seen these same sepulchral reliefs and hundreds like them, but they did not satisfy him. To him death was a revealer of glory. The tomb was an open door. Death said to him, not "Good-night," but "Good morning;" not "Good-by," but "Hail."

Listen to his ecstatic shouts of triumph over death.

"O grave, where is thy victory?"

"O death, where is thy sting?"

"This corruptible must put on incorruption."

"To me to live is Christ, and to die is gain."

"When Christ, who is our life, shall appear, then shall we also appear with him in glory."

How incomparably better is Paul's conception than that of Phidias.

Hope, joy, exaltation, heaven, Paul would depict upon the tombstone, instead of a hopeless, if beautiful, "Good-by."

Yet we are in danger, in our own day and generation, of going back to the Athenian conception. Even in the pulpit the emphasis is often very largely and continually put upon present-day duties. In social and educational circles it is exclusively placed there. "Make men comfortable." "Give them enough to eat

and drink." "Shorten their hours of labor." "Abolish child labor." "Clean the slums." "Drive out disease." "Shut up the saloon." Yes, yes; let us do all these things. By all means make the lot of men on earth better.

But is that all? The Athenians would have subscribed to this creed. The Stoics and Epicureans, even the Cynics, would have said "Amen" to all this. None of them would have interrupted Paul's speech on Mars Hill for such sentiments. But, when he came to speak of the resurrection, to say, practically, that death was something more than "Good-by," then they laughed, scoffed, derided him, and went their way.

Let us beware in our modern Christianity of the mistake of the Athenians.

Life is more than meat and drink, and clean tenements, and short hours for work, and long hours for play.

Death is more than "Good-by." For this mortal must put on immortality, this corruptible must put on incorruption.

Death shall be swallowed up in victory. If in this life only we have hope, if there is nothing for us to do but to improve the social system, then we can only say, "Good-by" with a placid face at the end.

But this will never satisfy the heart of mankind. A model tenement with all modern improvements can never be the home of the soul. St. Paul, rather than the Stoics of Athens, voices the longing of mankind, for his teachings alone will enable us to cry concerning death, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."—Rev. Francis E. Clark, D. D.

Easter Banishes Fear. (552)

"I declare unto you the gospel, wherein ye stand." 1 Cor. 15:1.

A little child played in a large and beautiful garden with sunny lawns; but there was one part of it, a long and winding path overshadowed by trees, down which he never ventured; indeed, he dreaded to go near it, because a foolish nurse had told him that ogres and hobgoblins dwelt within its darksome gloom. At last his eldest brother heard of this fear, and after playing one day with him, took him to the entrance of the grove, and leaving him there terror-stricken, went singing throughout its length, then returning and taking the little fellow's hand, they went through it together. And from that moment the fear had fled. So Jesus, having passed through the valley of death, gives courage to his people. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

The Risen Christ in Our Midst. (533)

A French painter has recently made a sensation in Paris by the manner of his work. He fitted up a cab for a studio, and drove about the streets, stopping here and there to make sketches of places and things that he saw. People did not see him shut up in his cab, looking out upon them through his little window, and taking his pictures of the nooks and corners and byways of Parisian life. He thus caught all manner of scenes and incidents

in the city's hidden ways. He then transferred his sketches to canvas, and put Christ everywhere among them. When the people saw his work they were startled, for they saw themselves in their every-day life, in all their follies and frivolities, and always Christ in the midst—every kind of actual life on the canvas, and in the heart of it all—the Christ. Suppose this painter were to visit our town this year and photograph us in all the events of our home life, or church life, our civic life, what kind of pictures would he see? Whatever the kind, Jesus will surely be “in the midst” of every event of the day.

Witnesses That Convince. (554)

“This Jesus did God raise up, whereof we are all witnesses.” Acts 2:32.

An infidel Swiss artist was commissioned to make a caricature of a Salvation Army meeting in Sheffield. He went there on the errand, and scanned the faces of the people. With his heart like the troubled sea that could not find rest, tossed and driven by tempests of passion, and tormented by a conscience burdened by sin, he looked on the assembled worshippers and saw peace written on their countenances. The sight convinced him of his sinfulness. He saw that those people had what he had not and what he needed, and their faces were the means of leading him to Christ and the peace which Christ alone can give. The risen Christ is still visible in his people, filled with hope and cheer.

The Grave Clothes. (555)

Recent writers find a new argument for the resurrection of Jesus in the peculiar words with which the grave clothes and napkin are spoken of. The body of Jesus was laid on a ledge in the rock-hewn sepulcher with the head on a slightly elevated step. On the resurrection morn when John entered the empty tomb, “he saw and believed.” What did he see? He saw the linen clothes lying, out the body gone out of them. There lay the clothes as if the body was still in them, only lying slightly flat, but not displaced. The body had just slipped out of them, where the head lay he saw the napkin lying by itself, the rolled-round napkin, the curled-up headdress, a little flat, but not displaced, the roll still in it. The body could not have been stolen, for that act would have necessitated the unwrapping of the clothes which were left. Nor could friends have removed the body and left the linen clothes as they were lying. The spices were not scattered from unwoven cloths, indicative of hasty removal. If John had seen the cloths unwound and folded, it would have suggested the removal of the body. But no hands had been there. The body had passed out of the clothes and left them undisturbed. That is what John saw and that is why he believed.

He Celebrated Easter. (556)

A German youth was taken prisoner by the Turks, and, since no one effected his release, was compelled to live among these fanatical followers of Mohammed. He grew to man's estate, but never relinquished his Lutheran faith. Jesus was his Saviour, Jesus, the blessed Lord, who died for our offenses and was raised

again for our justification. One Easter morning he had to plow his Mohammedan master's field, but none the less as he followed the plow he kept the great festival day in mind and his heart rejoiced in the risen Lord. As he walked in the furrow behind the plow, he sang in his mother tongue one of Luther's good old Easter hymns:

“Jesus Christ today is risen,
And o'er death triumphant reigns;
He has burst the grave's strong prison,
Leading sin herself in chains.
Kyrie eleison.”

At that moment the representative of the German government, who was stationed at Constantinople, happened to be riding by. Amazed at hearing a German religious hymn in that land and place, he got out of his carriage and went to the singer. The man told him this story, and closed by saying: “I don't think that I'll ever be enabled to return to my fatherland, but I shall preserve my Christian faith, though I live among Turks. I know that this is Easter day, and though I am physically far removed from my fellow Christians, nevertheless I celebrate the joyous resurrection festival in spiritual communion with them.” The officer of the German government succeeded in obtaining the man's freedom, and he went back to the fatherland, where he lived to celebrate many an Easter day with the followers of the risen Lord.

Let No Man Name Death. (557)

“On pain of death,” said the Eastern despot, “let no man name Death to me.” He was not a coward, but he loved life, and in the hour of death the gods of the heathen are no gods. The creeds of heathendom, even if they give vague hints of lasting life for the soul, make no mention of the resurrection of the body. Christ alone assures us that the seeds planted in God's acre will come up.—Christian Work.

Spiritual Resurrection. (558)

The fact of the resurrection, and not its mode, receives chief emphasis in the New Testament. The fact is certain, and it is portrayed constantly as a spiritual experience and process. Physical resurrection, without redemption, could hardly be considered a boon, but if the soul can be purified and saved, then immortality is full of blessed promise. Easter proves Christ's power to redeem. It is they who are “dead through trespasses and sins that are raised up with Christ and made to sit with him in the heavenly places.” The proof of this glorious fact and miracle is present spiritual resurrection, and not future physical resurrection. “If then ye were raised with Christ” (an already accomplished fact, and a word addressed to the living, and not to the dead), “seek the things which are above.” The present resurrected life of the redeemed soul is a “life hid with Christ in God.”—Dr. D. M. Pratt.

Symbol of The Resurrection. (559)

An army chaplain tells of having bivouacked with his brigade upon an open field with nothing over him but the cold, cloudy sky. On arising the next morning, all over that field were little mounds like new-made graves, each covered with a drapery of snow which had fallen two or three inches during the night

and covered each soldier as with the winding sheet of death. While he was gazing upon the strange spectacle, here and there a man began to stir, rise, shake himself, and stand in momentary amazement at the sight. It was a beautiful symbol of the resurrection.

The Prize Design. (560)

In a certain seminary a prize was offered for the best design for an Easter card. All labored hard except one, who seemed kept from trying by a lingering illness. She felt the disappointment keenly. On a flower stand in her room stood a rose-bush, whose flowers were gone and leaves withering, and by its side a beautiful lily just opening. She could think of nothing but the awarding of the prize. Pointing to the ugly caterpillar on the rose-bush, she said, "That is just like me." Her friend replied, "Out of such caterpillars, butterflies are born." Soon after, lo! on the lily was a beautiful butterfly, which had left the skeleton of the caterpillar in the rose-pot. The sufferer cried out, "I have got the design for my picture." And lo! when the award of prizes was made, her picture of the butterfly on the lily gained the prize. Out of her sorrows she rose to new life.

The Cemetery. (562)

The most beautiful name ever given to the place where the remains of our beloved friends lie is that of "Cemetery." The word is taken from the Greek, which in its primitive meaning signifies a sleeping place, then a burial-place; because a peaceful death so much resembles sleep.

"The damsel is not dead but sleepeth," said Christ to the astonished Jews. So of Lazarus, "Our friend Lazarus sleepeth." Stephen also "fell asleep."

To think of the tomb as a place of rest, as a sleeping place, robs it of more than half its terrors. How still and quiet is their sleep! No voice disturbs the silence of the grave; the call of loved ones wakes not the dead. We sorrow not for the pious dead as those who have no hope, we know their bodies shall slumber in the ground until the Archangel's trumpet shall call them forth; then "them also that sleep in Jesus shall God bring with him."—Christian Observer.

Easter Gives the Far-Vision. (563)

A woman whose work is largely literary tells of an experience she had with an oculist. Her eyes were troubling her and she asked the doctor if she did not need a pair of glasses. He replied that it was rest her eyes needed, not new lenses. She assured him that this was an impossible prescription, telling him a little of what she had to do.

After a moment's thought the oculist asked her if she had not some far-reaching views she might look upon from her windows. She replied enthusiastically that she had—that from her front porch she could see the noble peaks of the Blue Ridge, and from her back window the glories of the Allegheny foothills. "That is just what you want," said the oculist;

"when your eyes get tired with your reading or writing, go and stand at your back window or at your front door, and look steadily at your mountains for five minutes—ten will be still better. This far-look will rest your eyes."

That writer found in her oculist's direction not alone rest for eyes, but, as she says, a parable for her daily life. "Soul of mine," she says to herself, "are you tired of the little treadmill of care and worry, the conflict with evil, the struggle after holiness, the narrowing grief of the world—tired of today? Then rest your spiritual eyes by getting a far vision. Look up to the beauty of God's holiness. Look out upon the wider life which stretches away illimitably."

There we get our Easter lesson, for it is just such an outlook—such a far-look—that Easter gives. We live in a narrow space in this world. Usually our tread is round and round in a very narrow circle. Life's toil and tasks engross us, so fill our hearts and hands that we have little time for anything else. At least we feel that we have no time for anything else. So we tread our narrow circle. Life's secularities and its struggles for bread keep our backs bent and our faces ever to the earth. Its sins and temptations dim our vision of God and heaven and heavenly things. Yes, our horizon is too narrow; no wonder we become heart-sick and weary. We need to lift up our eyes, and look! It is the far vision that rests us. It is the glimpses we can get of immortality that alone will help and heal and cheer us. And it is just such an outlook Easter gives. It comes around regularly to remind us of the great world that stretches so far away beyond our close horizon. Easter has come to us again. It is here? What for? To tell us anew what we so easily forget—that we are immortal, that our life really has no horizon.—H.

PLEASE SIGN, STAMP AND MAIL THE THREE RED CARDS WE SENT YOU TO PREACHER FRIENDS. THE FIRST ONE RETURNED TO US WILL START YOUR REWARD—A 50c. BOOK. F. M. BARTON.

ILLUSTRATIVE DEPARTMENT.

(Continued from page 373.)

cast for the Panama Canal. This list is interesting when compared with that made up by Antipater, the Baedeker of Sidon, some two centuries before Christ. He heads his selection of wonders of the world he knew with the Pyramids. Following these come the famous Pharos lighthouse at the entrance of Alexandria harbor, the hanging gardens of Babylon, the statue of Jupiter by Phidias, the mausoleum of Artemisia, and the Colossus of Rhodes. Of the seven wonders of the modern world, all are of incalculable benefit to man; all mark great steps forward in his march of triumph. A comparison with the ancient list is an eloquent demonstration that the advance of the race has been along the lines of the greatest good for the greatest number. Luxury was the password of the ancients; usefulness that of the present.

ILLUSTRATIVE DEPARTMENT

Scientific Illustrations

Miracles or Wonders. (490)

"Jesus went to them, walking on the sea." Matt. 14:25.

If a man balks at the miraculous, he will almost surely begin here. But why begin anywhere? We make the universe a very little place when we limit it to what we know of it; and when we pass beyond this limit of our first ignorance, where is the stopping place? A miracle is simply a "wonder" challenging investigation, and there is no end of them for the man who is going forward! A miracle is not a violation of God's law, but a settled feature of God's law which happens to be new to us!

Now if in the center of this room a chain were suspended to which was attached a heavy iron ball, this would excite no comment other than an inquiry, perhaps, as what its purpose there might be. But, if one end of this chain were fastened to a staple in the floor, the other end in the air surmounted by the iron ball, there would be amazement enough. This, you say, would be violation of the law of gravity, and impossible, silly, even to think of it. But in an electric crane factory, by means of an electric magnet fastened to the ceiling above the ball, this very thing was done, and a photograph taken of a man climbing up the chain, like a modern Jack-and-the-bean-stalk. The lifting power of the magnet was greater than the downward gravity pull of chain and man together.

Like a great organ, this universe responds miraculously to the man who knows how to pull out a new stop, and touch the keys. Twenty-six letters in the alphabet, and all sorts of prizes waiting for the right combination of them. What shall we then think of the possibilities of the universe? Should it be disproved that Jesus ever walked upon the water, this would not prove that he could not have done so; we ought to believe in "miracles" after having seen so many for ourselves.—C. D. Moore.

Decoration or Construction. (491)

1 Peter 3:3.

In an address on "Engineering and the Amenities," reported in the *Scientific American*, Prof. Archibald Barr calls upon engineers to take a high view of their responsibilities. The famous definition of engineering as the "art of directing the great sources of power in Nature for the use and convenience of man," needs to have a wider application than is usually given to it. "The authorities of a city spend large sums on stately and ornate buildings, and on the purchase of works of art, and then allow hideous, and perhaps questionable, advertisements to be displayed on the billboards of the next block. The separation of the beautiful and the useful is a modern vice."

When speaking of a structure as designed for the use of man, we may ask, For the use of what faculties? We too often leave out of account man's higher powers and faculties.

Prof. Barr says that a "structure of any kind" (a house or a hat), "intended to serve a useful end should have the beauty of appropriateness for the purpose it is to serve. Our work, like the highest creations of Nature, should be beautiful, not beautified."

"From ancient ships with decorated sails and carved figure-heads, the modern designer has come to the yacht of today, with beautifully modelled hull, plain masts and broad sweeps of canvas, the most graceful product of the constructive arts."

Is not Prof. Barr saying in modern language and present day figures, what the Apostle Peter said long ago, "Whoso adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on of apparel; but let it be the hidden man of the heart." 1 Peter 3:3.—S. A. Wilson.

Laboratory or Garden. (491a)

Gen. 1:11, 12.

In the laboratory, in Germany, last summer, a scientist showed me the new foods—these were the substitutes for the slow, tardy growths in field and vineyard. What capsules of dry powder! What combinations of chemicals to take the place of meat and bread! What foods in glass jars, and chemicals in tin cans! Tried by all known food tests, these chemicals satisfied fully nature's demands. But looking at the capsules and dry powders and canned portions I thought of the difference between the way man manufactures foods and how God grows foods. I thought of the Concord grapes and the Catawbas, of the Winesap, apple and the Crawford peach, of the strawberry and the pomegranate, of the nectarine and the cantaloupe. Over against the mucilage capsules I put the raspberry and the blackberry, and over against the chemical pellets I put the pear and the plum. It is ugliness against beauty, ashes against ambrosia, gall against nectar, sawdust against strawberry, death against life. How empty these modern substitutes for character! How futile these makeshifts of science in place of eternal realities of God! What bubbles these philosophers are blowing, wherewith to give hungry men who ask for wheaten bread!—H. D. Hillis.

Seven Wonders. (491b)

Luke 2:10; Mark 6:14; Acts 26:23.

According to a vote recently taken by a magazine, the greatest scientists accord to the wireless the enviable position of being first of the modern seven wonders of the world. Following it come the telephone, the aeroplane, radium, antiseptics and antitoxin, spectrum analysis and the X-ray. This order was evolved from nearly seven hundred replies from as many noted men of science in various countries. Wireless received 244 votes as against 185 for the telephone, its nearest rival. The X-ray received 111, although 100 were

(Continued on page 372.)

Illustrations From Livingstone's Life

BORN MAR. 19, 1813. DIED MAY 1, 1873.

Why Celebrate This Man (492)

2 Sam. 3:38.

We celebrate his fame for many reasons. It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where there were more sacrifices than shillings, and where an education had to be fought for and saved for, and stinted for, where it was accounted a greater prize to buy a book than to see a football match, and where the extension of the kingdom of God was a far more real and intense interest than what was "on" at a theater. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity; and where the governing ideals are of sacrifice and service; not for one land only, but for the world.

It is good to remember, also, that fateful destinies may rest upon a single decision for Christ. The decision on which the liberation of millions, and the evangelization of a continent depended was made within the atmosphere of a very small church.

On his gravestone, in the Abbey, he is commemorated as "Missionary, Traveler and Philanthropist." We do not understand that he began as a missionary and ended as a philanthropist, or that there was a time when he was merely a traveler and nothing more, but it is right to put the word "Missionary" first, for he was that always and everywhere. He was a man of many interests, but a single aim. He was a citizen of many worlds, but only as a citizen of the kingdom of God. He told his scientific friends in England before his last great journeys, that he could only "feel the way to duty" if he went out as a missionary. The cap he wore might be the consul's cap, but the head under it was thinking out the strategy of a Christian campaign.

It was Livingstone who inspired the greatest chapter in the history of that continent, which was not when forced labor built the Pyramids, but when voluntary labor, inspired by purest love, carried his body and all his personal property 1,000 miles from Ilala to the coast.

Livingstone is one of our unperishable names. Thomas Hughes called him the greatest Puritan traveler. That is what he was. Through the whole marvelous pilgrimage, from Blantyre to Ilala, that is what he was. It was not to solve the problem of the Nile or to complete the circuit of the inland lakes that he endured incredible fatigues, marching with bleeding feet and slackening strength through swamp, and forest, and across the blistering plains. It was primarily to end an oppression, to save perishing and suffering humanity, and to preach the gospel, in which he well knew lies the only permanent guarantee of human freedom.

That is why we must celebrate Livingstone. That is why we must think again of the vast problems of Africa in the light of the life and death of the man who loved her peoples as no other has ever done, and whose heart lies buried in her soil.—Rev. C. Silvester Horne.

A Family Motto.

2 Cor. 8:21.

(493)

David Livingstone said of his ancestors: "My great-grandfather fell at the battle of Culloden, fighting for the old line of kings, but the only family tradition of which I feel proud is this: one of my forefathers on his deathbed said to his children round him, 'I have searched diligently all the traditions of our family, and I never found that there was a dishonest man among our forefathers. If, therefore, any of you take to dishonest ways, it will not be because it runs in our blood. I leave this precept with you, "Be honest."'

Since the days of Jonadab, son of Rechab, one cannot find a more striking example of faithfulness to the family motto than David Livingstone's life furnishes. A more perfect example of a downright simply honest life, whether in contact with queens or slave-boys, is not on record.—Thomas Hughes.

Livingston's Grave in Westminster. (494)

1 John 4:19.

"Sauntering down the aisle of Westminster Abbey," wrote one recently, "I came across two negroes, reverently praying, and bowing low on their knees, at the grave of David Livingstone. Many times homage has been paid to the illustrious dead within the walls of Westminster Abbey, but I think no more eloquent homage could have been rendered to the memory of the great missionary and explorer than the devout action of these two of Africa's sons."

It is the noblest possible celebration of the centenary of the birth of the Pathfinder, the forerunner of Christ in Africa, that we should "bring increased devotion to that cause to which he gave the last full measure of devotion;" the great enterprise that shall bring all Africa's sons to kneel in the presence of the Christ whose life and death gave the motive power to every step of Livingstone's heroic pilgrimage.

The Journey of the Faithful Servants. (495)

1 Thess. 5:12, 13.

Upon the evening of the last day of April, 1873, Livingstone, telling his men to bury him in the forest, lay down ill with fever. Opening his tent in the morning, he was found kneeling beside his rude cot—dead. Not a white man, perhaps, within 500 miles. Susi and Chumah, his personal attendants, called up the other fifty-four blacks and, showing them the situation, said they wanted to take him back to his own people for burial—all agreed to help. Then commenced a funeral march which stands alone in the annals of the world; every step eloquent with Christian love. Moses was buried by the angels, Joseph carried up from Egypt to Canaan by his own people; but here are half a hundred men only just emerged from heathendom, with no one to direct them, and accountable to no human power—with loving hands embalming their lost leader and starting through morass and mountain river and desert on their march to the sea.

The British officer at the coast advised burial there. But no! they carried the body aboard the "Calcutta" at Zanzibar, which took it to Aden, thence to Southampton, and from there it went by special train to London—a funeral march of nearly 10,000 miles and occupying well nigh a year. Livingstone is identified by a false joint in the arm, the result of a fight with a lion near thirty years before, when he rescued one of his faithful blacks, who any time since would have given his life for the missionary; and now he is laid to rest

"In the great Minster transept

Where lights like glories fall

And the sweet choir sing and the organ rings
Along the emblazoned wall."

And all the world wept and wondered, wept in sympathy with those loving black converts, and wondered at the marvelous works of God reforming Africa.—Herald and Presbyter.

Livingstone's Foresight. (496)

Rev. 14:6; 3 John 6:7.

The night before his departure for Africa David Livingstone said:

"The time will come when rich men will think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses."

Commenting on this, the Christian Observer says: "This has literally come to pass in some instances, and the awakening of the interest of men in missions indicates that men are

learning to put God's kingdom where it should be in every life—in the forefront, in the place of most importance."

This is the deep significance of the Laymen's Movement.—Baptist Courier.

Her Gift Saved Livingstone. (497) Mark 9:41.

When Livingstone went to Africa there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up £30, which she gave to the great missionary, saying: "When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go, and share your sacrifices and exposures."

With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down, and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.—Rev. F. B. Meyer.

Illustrations From Life

Forgiveness. (498) Mark 11:25.

Near the end of the seventeenth century a Turkish grandee made a Christian nobleman of Hungary his slave, and treated him with the utmost barbarity. The slave was yoked with an ox and compelled to drag the plow. But, the fortunes of war changing, the Turks fell into the hands of the Hungarians, who said to their enslaved countryman: "Now, take your revenge upon your enemy!" This was in accordance with the custom of the age, and the Turk, supposing, as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go in peace, as he had nothing to fear. The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath: "I will not die a Moslem, but I die a Christian; for there is no religion but that of Christ which teaches forgiveness of injuries.—Biblical Encyclopedia.

A Church Bell. (499) Prov. 30:26.

A bell hangs in the church tower of the little town of Grosslanitz, in the north of Germany. On it is engraved its history, a bas-relief representing a six-eared stalk of wheat, and the date, October 15, 1729.

The bell was wanted in the village, but the people were poor, and where was the money to come from? Every one offered to give what he could, but the united offerings were not nearly enough.

One Sunday, when the schoolmaster, Gottfried Hahn, was going to church, he noticed growing out of the churchyard wall a flourishing green stalk of wheat, the seed of which must have been dropped by some passing bird. The idea struck him that perhaps this one stalk of wheat could be the means of producing the second bell they wanted so much.

He waited till the wheat was ripe, and then plucked the six ears on it, and sowed them in his own garden. The next year he gathered the little crop thus produced, and sowed it again and again, till at last he had not enough to do so longer. Then he divided the seed among a certain number of farmers, who went on sowing it until, in the eighth year, the crop was so large that when it was put together and sold they found they had enough money to buy a beautiful bell.

And there it hangs, with its story and its birthday engraved upon it, and above the legend a cast of the wheat stalk to which the bell owes its existence.

Lesson: Do not despise the day of small things!—Selected.

Living the Daily Life. (500) Psalm 33:12, 22.

Guizot, when he was in exile, asked Mr. Lowell, when he was our minister in London, how long the American Union would exist, and Lowell said to him: "It will exist so long as the men of America hold to the fundamental principles of their fathers." Central in these fundamental principles is the determination of fathers and of children that

in each day of life the world shall be a better world; that is, in each day of life a man shall live to the glory of God.—Edward Everett Hale.

Get the Father. (501)
Prov. 20:7.

One of my Sunday School boys was often absent, and showed anything but a bright morning face when he did come. To all my invitations and remonstrances he gave a sullen response, till one morning when I ventured to give the class a little talk on eminent men who believed in the Sunday School, ending with the remark that the way not to amount to anything was to stay away from church and Sunday School. Then he burst out scoffingly: 'I guess my father 'mounts to something! When I get a little older I'll do way father does, and he don't never go to church!' The thought was mightily borne in upon me that the way for Sunday School to hold that boy was to get hold of his father.

Possibilities. (502)
Phil. 2:13.

We were riding out on the trolley one evening when an accident broke the wire that conducted the current. The motorman got down under the car in the dark and tried to repair the break, while the impatient load of humanity were making all kinds of remarks. He came back into the car, and exclaimed: "Well, this is enough to make a man forget his Sunday School lesson. I have no light and no wire." A lady on the car called out, "Would a hair-pin do any good?" He said he would try it, and she handed it to him. Again he got under the car, worked a short time, then coming back to his place on the car, he started it on as though nothing had happened. My curiosity was aroused, and I went to him and asked him if the hair-pin did the work. "Yes," he replied, "every particle of the current moving this car goes through that hair-pin." I said to myself, "Through that little hair-pin, from the great power-house of the street railway company comes the electrical current which moves this great car. As I sat in wonder and astonishment, I thought how like us as individuals. From the throne of God comes the power of his spirit through us as instruments for the accomplishing of the work he has given us to do.—Selected.

Train the Child. (503)
Prov. 22:6.

At the risk of wounding adult susceptibilities I must repeat that not much can be done for this generation in the way of changing the moral bent of "grown up" persons. The fate of the world is determined by the influences which prevail with the child from birth to seven years of age, certainly from birth to fourteen years of age. Such is substantially the unanimous judgment of living psychologists. All our problems go back to the child—corrupt politics, dishonesty, and greed in commerce, war, anarchism, drunkenness, incompetence and criminality. We know now that much of our labor for the radical betterment of society is costly and fruitless. It is

because we are working against nature. We take the twig after it is bent and has stiffened into a tree. We take the brook after it has become a torrent. We take the fire after it has become a conflagration. God is teaching us, in ways made costly by our ineptitude, to begin at the beginning and to meet the demands of the situation by conforming to fundamental principles.

Left Undone. (504)
Matt. 25:42-45.

At vesper-tide,
One virtuous and pure heart did pray,
"Since none I wronged in deed or word today,
From whom should I crave pardon?
Master, say."

A voice replied:
"From the sad child whose joy thou hast not
planned;
The goaded beast whose friend thou didst not
stand;
The rose that died for water from thy hand."
—Emily Sargent Lewis, in The Outlook.

The Poor—Japan and Britain. (505)
Prov. 23:21.

Japan, with practically the same poor laws as Great Britain, has only 24,000 paupers, while Great Britain has 100,000. A Japanese statesman, being asked to explain, replied, "The Japanese drink tea; the British drink alcohol."—Christian Advocate.

A Way of Escape. (506)
1 Cor. 10:13.

In the days of chivalry in France, a citadel was besieged by the enemy and the outworks destroyed. The next day was fixed for the assault. In order that none might escape under cover of the night, the besiegers guarded every foot of the wall. They had the garrison in a net and only waited for the morrow to slaughter them.

No sound came from the beleaguered city. Those brave but unfortunate defenders seemed to wait their doom in silence.

When the morning came, the enemy with swords drawn rushed in to find the citadel empty!

Their astonishment was great. "Where are our foes?" they demanded.

And then an opening was found leading down into sub-cellars, and from these a long subterranean passage led them out a long way from the citadel among quiet green fields and the light of day. It was plain that by this passage, the doors of which stood open their prey had escaped at night. It was a refuge of the besieged provided for such a crisis.

What an encouragement to us in the hour of temptation to remember that there is always a way to escape that is provided for just such times of peril.—New Century Teacher.

The Value of Courtesy. (507)
1 Peter 3:8.

Some years ago, a man by the name of Mitchell Valentine started out to inspect the

hospitals and benevolent institutions of New York City. He was shabbily dressed, and apparently represented no one but himself. So, in quite a number of places he was snubbed and treated more or less discourteously. The Hahnemann and Presbyterian hospitals both gave him every facility for his investigation, and treated him as though they were pleased that some one from the general public should even care to inspect their plants and work. The will of Mr. Valentine recently probated disposed of a fortune of more than two and a half millions of dollars, and of this sum these two hospitals received more than a million each.

Courtesy upon the part of charitable or public institutions does not often bring so rich a material reward, but it always pays, and no less in material than in other results. The constituency built up by courtesy and kindness is one worth any institution's while. —Western Christian Advocate.

One Man's Creed. (508)
2 Tim. 2:11, 12.

I began these letters on the Mediterranean Sea. We have girdled the globe within the year, and I am writing tonight in my own library by Lake Michigan. All the way around the world I have repeated the creed called the Apostles' Creed. It grew richer and richer through the months and the new conditions. In the face of gods uncounted it was good to believe in God the Father Almighty. In the face of Asia's degradation and despair it was good to believe in Jesus Christ our Lord and in the Holy Ghost. At Bombay and Singapore and Foochow we heard of the death of dear friends. Then we repeated again with a new joy: "I believe in the resurrection of the body, and the life everlasting." Longer creeds are true. I do not doubt or deny them. But I have found this one good. Have you?—Bishop W. F. McDowell.

Self-Control. (509)
1 Cor. 9:25-27.

A deaf man was telling about a quarrel he had witnessed between Mr. A. and Mr. B. He said that Mr. A. was in the wrong. Some one asked him, "How do you know who was in the wrong, when you could not hear a word either one of them spoke?" He replied: "Easily enough; Mr. A. lost his temper, blustered and shouted, while Mr. B. was calm and cool all the while." The deaf man was right. A weak case needs strong language, and when a man cannot even convince himself that he is right, he is apt to grow flustered in trying to convince anybody else. Self-control is itself a convincing argument. No-body pays much attention to people who are unable to restrain their temper.

Manliness of Prayer. (510)
Heb. 4:16.

When King Edward II. of England led his army against the Scots at Bannockburn, he observed the whole of their ranks sink to a kneeling posture. As his force of a hundred thousand rolled down upon an enemy of not one-third their number, he supposed that terror had seized his foes. "They crave mercy,"

he joyously exclaimed. "It is of heaven, and not of your Majesty," replied one of his knights, "for on that field they will be victorious or die." Never think that there is anything unmanly in prayer. The manliest men have not been ashamed to pray.—Teachers' Monthly.

Be of Good Cheer. (511)
John 16:32.

Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction, is thrilling. In the midst of the terror one daring man, contrary to orders, went on deck, made the dangerous passage to the pilot house, saw the steersman lashed at his post holding the wheel unwaveringly and inch by inch turning the ship out once more to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a note of cheer. "I have seen the pilot and he smiled. It is all well." Blessed is he who in the midst of earthly stress and storm can say with equal assurance, "I have seen the face of my Pilot, and He smiled."

A Message. (512)

To King Leopold and President McKinley from Ndombe, King of the Bashibieng. "Ndombe to the great kings and to their white children, according to the Word of God, of which I have heard much of late—Greeting: "Ndombe requests the great white kings to send out to his country men who have good hearts to help the black people, to teach them, to keep the peace with them, and to be their friends. To such men our hearts are open, and behold! the land is theirs. When these things shall be done all shall be well in the country of Ndombe, from the waters of all the great rivers even unto the mountains of the setting sun."

Danger in Prosperity. (513)
Luke 12:16.

Some years ago, when preaching at Bristol, among other notes I received to pray for individuals, I received this: "A person who is prospering in trade earnestly desires the prayers of this congregation." "Ah!" said I to myself, "here is a man who knows something of his own heart, and who has read the Scriptures to some purpose."—Selected.

Good from Evil. (514)
Gen. 50:20.

Some time ago a hurricane devastated the rubber plantations in a central section of Central America. It seemed at the time an unmitigated evil, but lo! from the ruins sprang up young trees so much greater in number as to make the plantations several times more productive. The owners are now thanking God for the devastation which at first they thought meant ruin. Could we but see the end from the beginning we would praise Him for much at which we now bitterly rebel.—Selected.

Heroism. (515)
Matt. 4:10.

A little Chinese who had been to a Christian school, had made up his mind that he

would never worship idols again. Some of his relatives were very angry, and were determined to force him to worship them. They beat him severely, but it was useless. One day they dragged him into the presence of an idol, and tried to force him to go on his knees and knock his head, but he stoutly refused.

At last they threatened to throw him into the river which was flowing near by. "Throw me," said the little fellow, "if you like, but I will never worship wood and stone again. Jesus is the only Saviour, and I will worship Him only."

They took him and pitched him into the water. One of the relatives, however, rushed after him and picked him up. When out of the water the first thing he said was, "You have not succeeded. Whilst in the water I never prayed to the idols, I only prayed to Jesus." A brave boy that.

Death Unexpected. (516)

Luke 12:40.

An old minister, very eccentric and accustomed to impress spiritual lessons in unique and unexpected ways, one day entered the shop of a member of his church without knocking or ringing the bell, and inquired before he had made any salutation, "Did you expect me?" "No," was the astonished reply. "What if I had been death?" he solemnly

asked; then stepped out as abruptly as he came, and was gone before his parishioner could make answer. It made a tremendous impression upon the man, and brought to his mind with a new emphasis such as he had never realized before, the Saviour's words, "Be ye also ready: for in an hour that ye think not the Son of man cometh."

Power of Example. (517)

Matt. 5:16.

In the year 1888 it was confidently believed that Japan would be Christian by the end of the century. But there came a reaction, brought about largely by the return of many Japanese who had gone abroad to study. They brought back reports of the religious and moral conditions of Christendom that astonished those who had supposed that "Christian lands" were Christian in deed as well as in word. They told of the hideous forms of licentiousness rampant in New York, Chicago, London, Paris and Berlin. It was often publicly stated that Christianity was a failure in our so-called "Christian nation" and others. "Why adopt so powerless a gospel for Japan?" For our own sake and for the world's, this professedly Christian nation and its individual Christians must strive more diligently for the Spirit of Him whose name we bear.—S. S. Times.

Illustrations of Recent Events

PAUL GILBERT.

Believing Without Seeing. (518)

Jno. 20:29; 2 Cor. 5:7; 1 Pet. 1:8.

"When I shall enter the invisible world, I do not expect to find things different from what the word of God represented them to me here. The voice I shall then hear will be the same I now hear upon the earth and I shall say, "This is indeed what God said to me; and how thankful I am that I did not wait till I had seen in order to believe."

—Adolph Monod.

How It Happened. (519)

Mark 15:31; 2 Tim. 2:2; Jude 23.

There is a story told of General Booth, that one time he desired to send a New Year's greeting, by telegram and cablegram, to all the Salvation Army posts in the world. Cablegrams are expensive and have to be short. General Booth boiled his message down to a single word, but he was great enough to choose the biggest word in all the dictionary, so this was his message—"Others."

"Others." (520)

C. D. MEIGS.

Lord, help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayers shall be for—OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—OTHERS.

Let "Self" be crucified and slain,
And buried deep: and all in vain
May efforts be to rise again,
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—OTHERS.

Others, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live like Thee.

No Retrenchment. (521)

Phil. 3:13; 1 Cov. 16:13.

"Christianity has to win its battle. We believe it will win. We have to win, and we can only win at the cost of our best. When General Buller met with repulse after repulse at the Tugela River, and British prestige and prospects were threatened, the Government of the day sent Lord Roberts and General Kitchener with larger resources behind them than had ever been given any British generals before. With us there never was a time for retrenchment, and certainly this is not. We must give of our best, and give on a scale that shows our unqualified faith in, and love for, the Gospel we preach."

Prayer. (522)

Luke 8:45; Heb. 4:15.

In the great power-house of the Mississippi River dam at Keokuk, Iowa, they are instal-

ling an indicator that is so sensitive to the movement of the electrical current that when a single street car in St. Louis, 145 miles distant, using its power, stops or starts, the fact is plainly shown by the indicator.

Loneliness In Leadership. (523)

Luke 2:80; Luke 7:33; Acts 26:19.

The leader is the one who keeps ahead. Did you ever see men running a race? The man who keeps ahead has no encouragement. All he has is the weary road. The fellows behind him, the man away behind, try to catch up with the leader, but the loneliest man on the turf is the man who runs ahead or alone. The loneliest ship on the Atlantic is the ship that sails the fastest. And the loneliest man in your denomination tonight is the man who sees the vision of what your denomination could do. And the loneliest missionary in Korea or Japan or Arabia is the man who sees what the others cannot see yet. But the price of leadership is always loneliness. There is a loneliness of the desert, and there is a loneliness of the sea, and there is a loneliness of a great city. But there is no loneliness so great as the loneliness of a great idea that nobody else has caught and only you can see. To go home to tell the men around you that you believe in the evangelization of the world in this generation; to go home to your church and say that you believe every member in your little church ought to give five dollars a year to foreign missions. Why, they will laugh in your face and say, "Five dollars! We are now giving forty-two cents!" But you can see as clear as a bell that your church could give five dollars per member, and there is your loneliness.—Dr. Samuel M. Zwemer, in "Men and Missions."

Awakened by a Calamity. (524)

Acts 16:30; Jno. 11:4; Jonah 2:1.

I used to know a student who during his college days was known as a nuisance because he was so continually neglecting his studies and interfering with those who wished to work. Suddenly he dropped out of college and I heard nothing of him for several years, then I learned to my amazement that he had become a most earnest, effective young man. "How did you come into this new life of helpfulness?" I asked him one day. "I came into it one night sitting on a barn with my night-shirt stuffed in my trousers watching my father's factory burn. When I thought of all his sacrifice, and love and need, I just determined then and there to be a help."

Signs of the Times. (525)

Matt. 16:3; Luke 21:28.

At the Lick Observatory is an instrument for registering earthquakes that occur in any part of the world. On the day before the San Francisco "shake-up" a slight tremor, unnoticed by the public, was registered by the instrument. It was the forerunner of the greater tragedy of the next day when the indicator swung completely off the record sheet because of the greatness and intensity of the vibration. God grant that these small but numerous moral vibrations that are being felt in our day

may be but the prophecy of a great moral earthquake.

Celibacy Unnatural. (526)

Gen. 2:18; Gen. 2:24; 1 Tim. 4:3.

Insanity seizes upon the bachelor with greater ease than upon the benedict, despite the worry the latter is supposed to undergo, according to the report of the government hospital for the insane, just submitted to Secretary of the Interior, Fisher.

Nemesis. (527)

Job 21:17; Ezek. 16:49; Num. 32:23.

It would seem as though Turkey, after its centuries of persecution and brutal massacres, was beginning to receive judgment. A war correspondent writes:

"Imagine streets of dead and dying whom you encounter, not at every ten yards, but without a break in groups of four or five, thrown one upon the other. Death in common seemed to them, perhaps, less awful. I have seen these dying ones drag themselves on hands and knees toward a wall—toward a shelter, groaning from pain and begging for a drop of water. I have seen them biting the earth as though digging already the grave that was refused by others. I have seen them expire with awful contractions, using their last breath to curse those whose fault or negligence has found them such a tomb.

It is this one sees at Hadenkeui. How many are dying? They are uncountable. They are all dying. It is the entire Ottoman army that is perishing. Cholera is sparing nobody. Ali Riza Pasha, who until yesterday was commanding general of artillery, has fallen a victim himself."

Staying by the Busy Task. (528)

Matt. 13:12; Prov. 12:24.

A state secretary of the Y. M. C. A. called on his state chairman the other day. To the former's surprise the chairman, who was a very busy man, began:

"I am on too many committees. I shall resign from this committee," he said, pointing to a printed pamphlet on which were listed various committees, "because I have only been called twice. I'll resign from this other committee because I've only been called once." He ended by severing his relations with those that were "innocuous" and stayed on those in which he had been pressed most.

Why Mohammedans Believe. (529)

Acts 17:11; Jno. 5:39; Jno. 7:52.

The great training center of Mohammedanism is the El Azah University at Cairo. It has 12,000 students and a staff of 319 teachers, and their days are spent in mastering the sacred words of the Koran. Nothing takes its place; it is the book by which they are to live, the book they are to teach to others, and they are taught themselves to know it from its first word to its last. What theological institution of any of the Christian churches trains its students to an intimacy with the text of the Bible which these Mohammedan students have of the text of the Koran? And does Christianity really need to sit at the feet of Mohammedanism in order to learn how to treat the divine Record, and Text-book of its faith?

No Religion in the Game. (530)

David Latshaw, one of the International Secretaries of the Y. M. C. A., says: "I was watching a baseball game the other day between a truant school nine and a set of town boys. The pitcher of the truant school team was skillfully and swiftly putting the ball over

the plate to the consternation of the 'enemy.' Finally, as a little fellow came to the plate who was hardly able to swing the bat, I said to the pitcher, 'Just put them over a little easier for the little fellow.' The pitcher looked at me and exclaimed, 'Aw, we ain't puttin' no religion into this yere game.'"

Illustrations From Life of Woodrow Wilson

Ministers' Sons. (530a)

Prov. 22:6; Psa. 127:3; Prov. 17:6.

Woodrow Wilson, who is a minister's son, was asked by the Rev. Christian F. Reisner, "Why does the world so generally charge that ministers' sons go wrong?" Mr. Wilson responded, "Because it does not know the facts." Dr. Reisner says it is because the newspapers never publish the usual, but always the unusual; therefore a minister's son going to the bad is heralded, and a few like him establish the rule. Dr. Reisner examined "Who's Who," and found one name in twelve to be that of a minister's son; they are eighteen times as many as the sons of other professional men.

Among men who made their mark in English history, an investigator found 1,270 sons of ministers, 510 sons of lawyers, and 350 sons of doctors. Of the 99 foreign members of the French Academy of Science one in every eight is a minister's son, and of the 48 foreign members of the English Academy of Science one in every six was reared in the atmosphere of a clerical home. The French scientist De Candolle says that "the sons of clerical families have actually surpassed during 200 years in their contributions to the roll of eminent scientists the similar contributions of any other class of families."

Memories of Scripture. (530b)

Woodrow Wilson was the son of a Presbyterian minister of Virginia. His early education may be inferred from that fact. He once said: "It is very difficult for a man, for a boy, who knows the Scripture ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of warp and woof of his life."

Father and Son. (530c)

Young Wilson's real instructor in his early years in Augusta, Ga., was his father. They were constant companions. Mondays the father took his own recreation by an excursion with his son to some pleasant place in the near-by country, or to the manufactories or machine shops of the city. The things seen were the text of morning lectures on the principles of the sciences.

Whatever Is Worth Doing, Is Worth Doing Well. (530d)

When Woodrow Wilson was professor at Wesleyan University at Middletown he took great interest in the athletic sports of the college. His indignation was aroused once at the lukewarm efforts of the Wesleyan boys when playing against Yale. They were satisfied in merely keeping the score down. But

the professor cried, "That's no ambition at all! Go in and win! You can lick Yale as well as any other team. Don't admit for a moment that they can beat you!"

Three Noteworthy Replies. (530e)

When in college, Woodrow Wilson was put forth by his society to represent it in a debate for a prize. The subject was "Free Trade vs. Protection." But when he drew the lot requiring him to take the side of "Protection," he tore up the slip and refused to debate, saying, "Nothing under heaven shall induce me to advance arguments which I do not believe."

Soon after Wilson's election as governor of New Jersey he was asked the difference between the Republican ring of New Jersey politicians and the corresponding organization of Democratic bosses. He replied that the first difference was that the Democrats were out of office and added:

"And they will stay out if I have anything to say about it!"

In the discussion of the Direct Primary Bill, one said to him that "the bill, if passed, would wreck the organization that had nominated him." The quick retort was, "It is true that the machine nominated me, but fortunately the people elected me."

Paul Louis Couriera, Frenchman, is a true philosopher. When he was assailed with great bitterness by a French professor, he quietly remarked: "I fancy he must be vexed. He called me Jacobin, rebel, plagiarist, thief, poisoner, forger, leper, madman, impostor, libeller, a grimacing rag-picker. I gather what he wants to say. He means that he and I are not of the same opinion and this is his only way of putting it." There are others.

James D. Driskell writes that he has caught The Expositor napping on page 269 of the February issue, where Terah is called the grandfather of Abraham instead of his father. Well, well, anyway we appreciate subscribers who read the magazine carefully and intelligently!

IS THIS TRUE?

When the Christian church was struggling against heavy odds, and could do nothing else but preach, her preaching was blessed with splendid results.

The church has gained a position on earth, she can command as much as she can spend to advantage. Her efforts will not be fruitless until she shows her faith by her works. The price of souls is always all that one has, all that one can do.

—F. M. Barton.

PREPARING FOR THE REVIVAL OR SPECIAL SERVICES.

The Revival or Special Service for renewing spiritual life of old and inducing others to follow Christ, is too often the result of chance or circumstance.

After Christmas festivities is usually considered the time to begin thinking about these meetings, or about securing an evangelist.

It receives about as much attention or forethought from the members as does the annual picnic, and I fear not as much enthusiasm.

This results in these meetings being forced into the activities of the church instead of coming into them naturally. The work of the church during the whole year might very well center about, or be arranged with reference to this work. Unless it is, the churches will continue to lose membership.

If you have not done so, begin planning now. Call all the officials of all societies together, and get them to unite on a plan. Consult them as to the wisdom of calling an evangelist. They may prefer to do the work themselves—the pastor making the addresses or expositions.

The recent Methodist General Conference advised strongly that the pastor should do his own evangelistic work, and the Methodist publishing house has ordered an edition of **"THE PASTOR HIS OWN EVANGELIST."**

This book is almost a necessity to the pastor who does this special work in his church. The methods in this book for producing and securing results are worth the price alone.

But in addition to the Methods the book contains more material, Texts, Themes, Illustrations, etc., than any two books ever published on this subject. The introductory chapters are by Chas. L. Goodell, who receives upwards of 200 members each year as the result of revival services which he conducts in his New York City church.

"ONE HUNDRED REVIVAL SERMONS."

Several years ago with the help of men like Conwell, Chapman, Pierson, I selected "One Hundred Revival Sermons." They are from mighty preachers of all ages, Chrysostom, Justin Martyr, Savonarola, Luther and down to D. L. Moody and Chapman. After reading one of Savonarola's fiery appeals, a pastor is encouraged to warn and entreat as did the famous Florentine.

If I knew of two better helps to the pastor in conducting his own special services I would recommend them.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

1. Send me "The Pastor His Own Evangelist," or "100 Revival Sermons," and I will remit \$2 within 10 days of receipt of same.

2. Send both books and I will remit \$4 within 10 days. Or send both books for \$1 enclosed and I agree to remit \$1 per month for 4 months.

3. Send The Expositor one year, and one book for \$1 and \$1 per month for 4 months.

Or send The Expositor one year, and both books for \$1 enclosed, and \$1 per month for 6 months.

Name

Address

Denomination

BOOKS YOU CANNOT AFFORD TO IGNORE.

You can add five or more members to your church. You can increase the attendance of your prayer meeting 10 per cent.

I will help you produce these results. You follow the suggestions, ideas, plans and methods faithfully, and do your part, and if they fail to produce the results mentioned above, notify me, and I will return the money which you have paid for the two books.

Results equal to or greater than these have been produced by other pastors who have used The Expositor and the methods in two books, "The Pastor His Own Evangelist," and "One Hundred Prayer Meeting Talks and Plans." You can do as well or better.

Five New Members.—You will secure that number or more, when you conduct two weeks' special services along the lines of plans in "The Pastor His Own Evangelist." This 500 page book contains Methods that have resulted in 20 to 30 accepting Christ. It also contains Suggested Texts, Seed Thoughts and Illustrations for 18 services. The preliminary chapter, by Charles L. Goodell, who adds 200 members to his church each year, will enthuse any pastor.

10 Per Cent Increase in Prayer Meeting.—Other pastors tell how they did better than that in "One Hundred Prayer Meeting Talks and Plans." Introduction by F. B. Meyer, B. A., London. They did it with the Methods in this book, and did not have what we added: Texts, Outlines, Thoughts on the Theme, Illustrations, etc., for 105 Prayer Meetings.

There are many other features in The Expositor that makes it "the most helpful preacher's magazine published." It was instrumental in winning the battle for "The Bible, the text book of the Sunday School," and our campaign for a general increase in preachers' salaries is gaining ground daily.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

1. Send me "Pastor His Own Evangelist" or "100 Prayer Meeting Talks and Plans," and I will remit \$2 within 10 days of receipt of same.

2. Send both books and I will remit \$4 within 10 days. Or send both books for \$1 enclosed and I agree to remit \$1 per month for 4 months.

3. Send The Expositor one year, and one book for \$1 enclosed and \$1 per month for 3 months.

Or send The Expositor one year and both books for \$1 enclosed and \$1 per month for six months.

Name

Address

Denomination

ONE HUNDRED PRAYER MEETING
TALKS AND PLANS.

Dear Sir:

"The prayer meeting is the pulse of the church." How is YOUR prayer meeting? Here is the doctor! I have published the third edition of "One Hundred Prayer Meeting Talks and Plans with 1,000 Thoughts and Illustrations."

The 544 pages of the book contain 1, Bible Passages; 2, Outlines; 3, Thoughts on the Theme; 4, Illustrations; 5, Plans and Suggestions which have been used successfully in restoring health to sick prayer meetings.

This 544 page book sells at \$2.50 postpaid and is a companion volume to my "Pastor His Own Evangelist," of which over 5,000 copies have been sold.

We can save time and money by selling 3,000 instead of 1,500 copies. **DO YOU WANT TO SAVE 50 cents** by signing the order blank below, thereby securing this \$2.50 book for \$2.00? You would have willingly paid me \$3.00 for this book had I made it in two volumes—a year's talk in each volume.

If you wish to pay at the same time for The Expositor ("The best preacher's magazine published."—J. Wilbur Chapman) sign blank No. 2 and get it for \$1.50. Many preachers have said it was worth \$3.00.

Sincerely,
F. M. BARTON.

Not Good After April 1. Sign It Now.

SAVE 50 CENTS.

F. M. Barton, Publisher,
707-711 Caxton Bldg., Cleveland, Ohio.

1. Send me, when published, "One Hundred Prayer Meeting Talks and Plans." I will remit \$2.00 for it or return the book 10 days after receiving same.

Name

Address

SAVE \$1.00.

2. Continue The Expositor (Now \$2.00) one year and "One Hundred Prayer Meeting Talks and Plans." I will remit \$3.50 within 10 days of receipt of the book.

Name

Address

Denomination

THE BIBLICAL ENCYCLOPEDIA

A Commentary That Saves Your Time.

Dear Sir:—

Did you ever see the wreck of a train? What a loss! Did not one any good. But did you ever realize the loss of mental power in the wreck of a train of thought? You get an idea or an inspiration for a sermon and it goes through your mind forty miles an hour. Pretty soon some question arises. You need a fact, the meaning of a text, an illustration, a quotation. If you cannot find it at a glance you have to slow down, and finally stop while you search through one volume after another in your library. The steam escapes, the fire goes down and the train of thought is stalled or wrecked.

"The Bible Encyclopedia," by having the right information in the right place, where you can find it, has saved more wrecks of trains of thought than any railway device ever invented. We will send you a full set express prepaid for ten days' trial. Put it on your desk and use it. It will save you hundreds of steps in that time and also prevent the wreck of many inspirations. If, however, it fails to satisfy you in any way, and is not even in that short time more frequently consulted than any set in your library, return it express prepaid.

Take all the commentaries in your library, all the books of illustrations, all the books of quotations, then take all the notes you have made in Shakespeare, Browning and your general library. Put them in the scales of practical use. On the other balance we will put the five volumes of the Biblical Encyclopedia. It will give you more information in less time than all the others put together.

Over 6,000 sets have been sold after 10 days' examination. Only one set in 20 is returned after such examination. No other commentary published can stand this "free examination before purchase test."

May we not have the privilege of submitting a set to you for your examination?

Yours very truly,
F. M. BARTON CO.

Date 191..

F. M. Barton, Publisher,
708-712 Caxton Bldg., Cleveland, Ohio.

Dear Sirs:—You may send me the "Biblical Encyclopedia (5 volumes) by express, prepaid. I agree to return them by express, prepaid, within ten days, or pay \$2.50 at the end of this period, and \$2.00 per month for seven months thereafter, making a total of \$16.50; or, I will pay a cash price of \$14.00 within thirty days of receipt of the books.

Name

Address

Denomination

AN EASTER SONG.

O Soul of mine, to life's new rapture born,
Canst thou forget the splendor of that morn,
When, through the chill and silence of thy
night,
Stole warm the radiance of the Easter light?

Did not thy Lord, before the dawn of day,
Unseal thy tomb and bid thee come away?
And in that sacred garden, cool and dim,
Amid the lilies didst thou walk with Him?

Then why shouldst thou, all trembling and
afraid,
Still bring thy spices where thy Lord was laid?
Unto the heavens lift up thy downcast eyes;
The Lord is risen, and thou with Him didst
rise.

Not for the trump of doom and judgment hour
Waits, through slow years, the resurrection
power;
Today He lives; today His life may be
Eternal life begun, O soul, in thee.
—Emily Huntington Miller.

AN INFORMAL PRAYER.

SAM WALTER FOSS.

"The proper way for man to pray,"
Said Deacon Lemuel Keyes,
"And the only proper attitude,
Is down upon his knees."
"No, I should say the way to pray,"
Said Reverend Doctor Wise,
"Is standing straight, with outstretched arms,
And rapt and upturned eyes."

"Oh no, no, no!" said Elder Snow,
"Such posture is too proud,
A man should pray with eyes fast closed,
And head contritely bowed."
"It seems to me his hands should be
Austerely clasped in front,
With both thumbs pointing toward the
ground,"
Said Reverend Doctor Hunt.

"Last year, I fell in Hodgkin's well,
Head first," said Cyrus Brown,
"With both my heels a-stickin' up,
And my head a-pintin' down;
And I prayed a prayer, right then and there—
Best prayer I ever said—
The prayin'est prayer I ever prayed—
A-standin' on my head."

I AM DEBTOR.

HENRY GEKELER.

Men moiled and toiled in days far off removed,
That children should not paupered come to
earth;
The fathers wrought and prayed that we, their
sons,
Might tools more perfect have our work to do,
In fuller armor panoplied might stand
To guard the right and to defeat the wrong,
To fight the fight of faith, the crown receive.

Our sires—their dust has long returned to
dust—
They were but men—yet sought to dower us
With wisdom's hoarded gold, dug from the
depths
Of life's vast mystery by sweat and blood
Of those who suffering learned, and prized
the more
The costly knowledge they so painfully ac-
quired.

To us their treasured savings they bequeathed:
They fancied fondly, we would not misprize
That glorious heritage, bartering it
Away, as infants loose their clasp from gems
To seize with greedy hand bright beads of
glass;
Or childishly let fall the solid gold.

For glittering tinsel; jewels of lasting worth
Exchange for silly fashion's gilded gems,—
Our fathers could not dream that we would
trade
Our birthright for a mess of pottage red!

And shall we disappoint our sires' fond hopes?
They have not—have they?—cast their pearls
to swine!
Our debt to them how may we best repay?
Are there no children coming after us—
Our grandsires' offspring they, no less than
ours?
Shall we rob them by wasting what is theirs,
Ours but in trust that we may make it more?

THE MINISTER AND THE PURITY QUESTION.

This question is one of growing interest and one that pastors must face. At a recent conference on social questions held in Olympia, Wash., the question of sex-hygiene was one of the important issues. Laws now favoring the double standard morals are being corrected and laymen as well as women everywhere are making deep study of the subject.

One of the ways a pastor can help is by holding fathers' meetings, mothers' meetings and by speaking at clubs and such places on the great question. He can circulate literature, and have books on the subject placed in the public library.

If a pastor does this he should be informed. We have mentioned this subject repeatedly in the Methods Department because we know the importance of the subject and believe that pastors are just the men to do this work. There are no more influential men in any community than the ministers.

We have recently come into possession of two excellent books. The first is "Heredity in Relation to Eugenics," by Chas. B. Davenport, published by Henry Holt & Co., New York, and "The Sexual Question," by August Forel, published by Rebman Co., New York. These are deep studies of the problem but they are worth a thousand times more than the popular books advertised so extensively.

In some later article we will report the results of the sex-hygiene campaign now being conducted in this city.

BOOK LIST.

One or more books of interest to the pastor will be mentioned here each month. Only those requested will be considered.

THE TRUTH OF RELIGION, by Rudolph Eucken, published by G. P. Putnam's Sons, New York, red cloth, pp 622.

Here is a solid book with a message of power for the thoughtful man who deals with great thoughts in his own soul. It contains five main divisions, 19 chapters and an index. His chapters on "Characteristic Religion," contain the kernel of the book and the last chapter is stimulating and hopeful. Purchase or borrow this book, brother, and read it with great care, it will richly reward you.

THE NEW OPPORTUNITIES OF THE MINISTRY, by Frederick Lynch, published by Revell, New York, pp 128, 75 cents.

This book is an argument for entering the Christian ministry. It is strong, fresh and convincing. Every pastor ought to have a copy handy to loan to young men who may be needing advice about choosing their life work.

—E. A. King.

The Rev. John R. Pratt, pastor of the Congregational Church of Verona, N. J., issues a weekly bulletin which is mailed each Thursday to people interested in that church. The notices of the church activities for the coming week are mimeographed on sheets of letter paper containing a printed head of the name of the church, its regular services and an invitation to attend.

This is good advertising and easily and quickly done on any reliable duplicating apparatus. If you haven't one, see our advertising columns.

THEIR YESTERDAYS.

What peculiar insight into the minds and hearts of men and women has Harold Bell Wright, that enables him to produce books that go into editions of the millions?

"Their Yesterdays," his latest book, is the love story of a man and woman, sweet and simple—reminding one of Ike Marvel, who is said to have received more letters concerning his books than any other American author. "Their Yesterdays" will bring the author an avalanche of mail. It is published by The Book Supply Co., Chicago, Ill., at \$1.30 net. We quote the following from the book:

"And the fruits of religion in the lives of men—these are as clearly knowable as the fruits of drunkenness, or gambling, or licentiousness. The man was as sure of the fruits of religion as he was sure that the sun was shining—that the day, so warm and bright, was unlike the cold, hard, stormy days of winter. And still—and still—the songs and prayers and sermons about unknowable things—must his belief in religion go as his faith in fairies had gone?"

A DESCRIPTION OF A SUNDAY MORNING, FROM "THEIR YESTERDAYS."

In the pasture across the road, the horses, leisurely cropping the new grass, paused often to lift their heads and look about with an air of kindly interest in things to which they would have given no heed at all had they been in week-

day harness. And one old gray, finding an inviting spot, lay down to roll—got up—and, because it felt so good, lay down again upon his other side; and then, as if regretting that he had no more sides to rub, stretched himself out with such a huge sigh of content that the boy on the gate post laughed; whereat the horse raised his head and looked at him as though to say: "Little boy, don't you know that it is Sunday?" Under the big elm, in the corner of the pasture, the cows stood, with half-closed eyes, chewing their cud with an air of pious meditation. The hens strolled sedately about singing solemnly: ca-w-w, ca-w-w, ca-w-w, and the old red rooster, standing on tip-toe, flapped his wings as if to crow, then checked himself suddenly and looked around as if to say: "Bless me, I nearly forgot what day it is!" Then the clear, mellow tones of the church bell floated across the little valley and the boy's parents came out of the house. The dog, stretched at full length on the porch, lifted his head but did not offer to follow. He, too, seemed to know, thought the boy as he climbed down from the post to walk soberly away with his parents.

* * *

Many things the boy and girl told each other about God. And who is there to say that the things they told were not just as true as many things that older children tell? Though, I suppose, as the boy and girl did not quarrel or become angry with each other that Sunday evening, their talk about God could scarcely be considered orthodox. Their service under the stars was not at all regular, I know. With childish awe and reverence—with hushed voices—they only told each other about God. They did not discuss theology—they were not church members—they were only children.

Inevitable Results.

Some of the great prisons of this country were built by the prisoners themselves. Such are the prisons which evil-doers are daily building for themselves.

An eclipse of the sun is not caused by any change in the sun, but by an opaque body coming between it and the earth. When the children of Israel lost the light of God's face it was not because there was any variableness or shadow of turning in him. Between him and them had come the blackness of their own sin.

Anne of Austria said to Richelieu: "My lord Cardinal, God does not pay at the end of every week, but at the last he pays."

"Early Turn To Thee."

John and Charles Wesley are signal types of early piety. The mother at Epworth taught her children to be religious as soon as they were old enough to learn. Prayer, love for the Scriptures, the habit of meditation, the duty of service to others, attachment to the sanctuary and its ordinances—all this was ground into the very natures of the Wesley children. It is beyond question that the career of John Wesley was begun in his earlier years, before he was ten. Without the childhood training, the early religious life, the boyhood consecration, which were his, he could not have done the work which he was raised up to do in the world.

Sketches of America's Leading Preachers

REV. SAMUEL G. NEIL, IN THE BAPTIST COMMONWEALTH.

Dr. Jowett at Fifth Avenue Presbyterian.

The Fifth Avenue Presbyterian Church—Fifth avenue and Fifty-fifth street—is feeling the impact of a new personality. A man from Birmingham, England, stands in its pulpit—one with a record of marvelous service, as the successor of the famous Dr. Dale, of Carr's Lane pulpit, Birmingham. People of all denominations have heard of Dr. Jowett, and have wondered whether he will carry to as triumphant a conclusion the new task he has set himself in a strange land. There are abundant signs of spiritual life and vigor in the Fifth Avenue Church. Dr. Jowett has been in "labors more abundant" since his arrival in New York, and he has deservedly won the affection and esteem, the confidence and admiration of New Yorkers. There is no more strenuous and active preacher than Dr. Jowett. He is always busy—but it is on the King's business. Busy himself, he inspires others to serve. The great want in life is "someone who shall make us do the best we can," and Dr. Jowett has been the some one to a great many people. Busy as he is, he knows the secret place of the Most High. The service last Sunday afternoon was one of the most devout, gracious, restful, faith-inspiring services in which it has ever been my privilege to be a worshipper. The auditorium of the Fifth Avenue Church is by no means a small one, and yet on Sunday afternoon it was literally crowded to the doors, galleries and all. When he enters the pulpit he stands in front of the desk and engages in silent prayer. You watch him curiously. His face is handsome, clean-cut and strong. He has scanty gray hair, with frank, kindly eyes. At the commencement of his sermon he is quiet, and his utterance is in the everyday tone of a pleasantly modulated voice, then he draws himself up, and thrusts himself far forward over the pulpit, and speaks in vigorous tones.

Dr. Burrell at the Marble Collegiate Church.

This is an old down-town church, at the corner of Fifth avenue and Twenty-ninth street. For almost twenty years Rev. David James Burrell, D. D., LL. D., has attracted and retained what is considered the largest average Protestant congregation in New York City. It is questionable whether there is a man in the ministry of any denomination who can make more practical and effective use of literary and especially poetic quotations. He is a preacher to his own age. Thus his preaching has the distinctive quality of freshness. That which makes a preacher most effective is not necessarily great learning or great eloquence, but power to use such learning and eloquence as he possesses, to interpret the eternal gospel in the language and spirit of his time. This is the real secret of Dr. Burrell's ministry in New York, as it was the secret of his phenomenal success at the Westminster Presbyterian Church in Minneapolis, Minn. He is a progressive thinker, ever alert to the beckonings of new knowledge, but he will not advance except as he can take with him the truths and convictions that have been

dynamic in the lives of the people. The universe to him is Christo-centric. In all spheres of activity and thought he places Christ in the center.

"Thou, O Christ, art all I want,
More than all in thee I find."

His preaching is intensely personal in its appeal. The hope of the world is the value of the individual. The ideal commonwealth can never be made up of broken ideals and shattered purposes. Hence, Dr. Burrell believes it to be the first duty of the church and the ministry to appeal to the individual, and place him in right relation with God through Jesus Christ. Dr. Burrell is a prolific writer. He is the author of ten splendid volumes of sermons, and about eighteen other books on various topics have been published, all of which have had quite a large sale. Dr. Burrell is ably seconded in his work by Rev. Alfred E. Myers, as assistant pastor; Rev. Peter H. Milliken, D. D., who is the pastor for strangers, and Mr. Harry P. Wareheim, who is the lay assistant.

A noted actor, when asked to define the difference between a preacher and an actor, replied, "The actor personifies fiction as if it were truth, but too often the preacher lifelessly retails the truth as if it were fiction."

Sir James Stonehouse, once a gay and godless young man, was led to a saving knowledge of the truth, and devoted himself to the gospel ministry, though lacking a full preparation for that work. It was not his nature to be calm, and once after he had conducted a service in a London church with his usual faults and mannerisms, the actor Garrick, who was present, said to him:

"What particular business had you to do after the service was over?"

"None," was the answer.

"I thought you had," said Garrick, "on seeing you enter the pulpit in such a hurry. Nothing can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into church as if he wanted to get out of it as soon as possible. What books were those you had before you?"

"Only the Bible and the Prayer Book."

"Only the Bible and the Prayer Book! Why you tossed them backwards and forwards and turned the leaves as carelessly as if they were those of a day-book and ledger."

It is said that the young minister greatly profited by the criticisms of the noted tragedian.

"If."

"I would define true courage," said General Sherman, "to be a perfect sensibility of the measure of danger and a mental willingness to incur it."

Philip of Macedon received an insulting letter from an enemy saying that if he entered the city, he would slay, and kill, and lay it waste, and much more in the same strain. Philip tore the letter to pieces, all except the word "if," which he returned to his boastful enemy.

THE CONSTRUCTIVE QUARTERLY

A JOURNAL OF THE FAITH AND WORK AND THOUGHT OF CHRISTENDOM

Edited by SILAS MCBEE

Published by Geo. H. Doran Co., publishers in America for Hodder & Stoughton

An Editorial Statement:

THE CONSTRUCTIVE QUARTERLY recognizes the need that is finding expression in every organized Christian Church—the need of the impact of the whole of Christianity on the Race.

It recognizes that the obligation to witness to Christ is as wide as Christendom, that the need of that witness is as wide as humanity, that only a united witness can meet this universal need.

The QUARTERLY has no scheme for propagating a system for the unity of Christian Churches. It will therefore have no editorial pronouncements. It offers itself rather as a Forum where the isolated Churches of Christendom may reintroduce themselves to one another through the things that they themselves positively hold to be vital to Christianity.

The QUARTERLY invites the free, living and deliberate statement of actual, operative belief.

Two conditions are imposed: First, that the Faith and Work and Thought of each Communion shall be presented in its absolute integrity including and not avoiding differences; and second, that no attack with polemical animus shall be made on others.

It is proposed that differences, like agreements, shall be fully set forth, explained and defended, so that all may learn to know what the differences are and what they stand for, and that all may respect them, in order to cherish and preserve whatever is true and helpful and to discover and grow out of whatever is harmful and false. This policy is intended to cultivate and stimulate loyalty to conviction—pre-eminently to the corporate convictions of the Communion to which men owe their allegiance. The policy is based upon the principle that loyalty to conviction and courage of conviction on all sides are essential to mutual understanding or confidence.

"The idea of THE CONSTRUCTIVE QUARTERLY is, on the nearer plane, to bring together writers of all Churches and all schools on the one common ground of a Christianity which claims to be constructive. In this way it is hoped, on the further plane, to work towards the more distant goal of Reunion. The initiative comes from America. The editor, who is also 'the author and only begetter' of the whole project, is Mr. Silas McBee, whose name is associated with many good causes. In connection with one of these causes, the Student Volunteer Movement, he recently made a journey to Russia and the East—Egypt, Palestine, and Constantinople. I doubt very much whether there is anyone living who has such intimate relations with so many leading men of so many different creeds. I may take upon myself to say that this first condition of success in such a task is already assured."—Professor William Sanday, D. D.; from an article in *The Contemporary Review*, Oct., 1912.

A Prospectus of The Constructive Quarterly

The Contents of the First Number

TO BE ISSUED MARCH 1st, 1913

INTRODUCTION	THE EDITOR
A CONSTRUCTIVE TREATMENT OF CHRISTIANITY	W. P. DU BOSE
UNION AMONG CHRISTIANS	WILFRID WARD
A MESSAGE FROM THE RUSSIAN CHURCH	ARCHBISHOP PLATON
A GERMAN VIEW OF THE <i>Sola Fide</i>	PROFESSOR DR. FRIEDRICH LOOFS
THE CHURCH OF FRANCE TODAY	M. GEORGES GOYAU
REFORMS OF PIUS X.	REV. JOHN J. WYNNE, S. J.
PRESBYTERIAN REUNION IN SCOTLAND	PROFESSOR W. P. PATTERSON
THE AWAKENING OF AMERICAN PROTESTANTISM	DEAN SHAILER MATHEWS
THE SIGNIFICANCE OF CONVERSION IN THE THINKING OF TODAY	BISHOP F. J. MCCONNELL
THE PACIFIC AND THE WARLIKE IDEALS	PROFESSOR WILLIAM SANDAY
ST. PAUL'S MESSAGE TO RELIGION	PROFESSOR B. W. BACON
RELIGION AND LABOUR	ARTHUR HENDERSON, M. P.
BARON VON HUGEL'S "ETERNAL LIFE"	PROFESSOR W. L. BEVAN, Ph. D.
AN AMERICAN SAINT	ROBERT E. SPEER, D. D.

Contributors to Succeeding Numbers

CARDINAL GIBBONS	PRINCIPAL WILLIAM B. SELBIE
REV. JAMES DENNEY, D. D.	RT. HON. JAMES BRYCE
PRESIDENT ARTHUR T. HADLEY	RT. REV. THOMAS F. GAILOR, D. D.
THE BISHOP OF OXFORD	CANON H. SCOTT HOLLAND
MGR. BATIFFOL	KEIR HARDIE, M. P.
JAMES RAMSAY MACDONALD, M. P.	EXCELLENCY DR. VON BEZZEL
REV. HENRY VAN DYKE, D. D., LL. D.	REV. WALTER LOCK, D. D.
REV. WILLIAM TEMPLE	THE BISHOP OF BOMBAY
BARON FRIEDRICH VON HUGEL	VERY REV. W. R. INGE, D. D.
PROFESSOR T. R. GLOVER	M. THUREAU DANGIN
PROFESSOR DICKINSON S. MILLER, Ph. D., Sc. D.	RALPH ADAMS CRAM, LITT. D., F. R. G. S.
PROFESSOR WILLIAM ADAMS BROWN, Ph. D., D. D.	PROFESSOR DR. DEISSMANN
REV. J. H. JOWETT, D. D.	RT. REV. CHARLES H. BRENT, D. D.
RT. HON. ARTHUR J. BALFOUR, M. P., F. R. S.	LADY HENRY SOMERSET
RT. REV. C. P. ANDERSON, D. D.	WALTER H. MOBERLY
LORD TENNYSON	VERY REV. HENSLEY HENSON, D. D.
PROFESSOR F. C. PORTER, D. D.	REV. W. H. VAN ALLEN, D. D.
CANON J. G. SIMPSON	REV. A. G. HOGG
	M. LEONCE DE GRANDMASON
	PROFESSOR JOHN SOKOLOFF
	PROFESSOR WLADIMIR P. RIBINSKY

GEORGE H. DORAN COMPANY,
40 West 32nd Street, New York, N. Y.

Gentlemen:—Please enter my subscription to THE CONSTRUCTIVE QUARTERLY for one year, beginning with the first number, March, 1913, at (\$2.50) two dollars and fifty cents yearly subscription.

I enclose

Name

Address

Date

UNUSUAL

NO USE UNTIL IT GOES OFF.

A Revenue Reform Club was organized in Brooklyn in 1881, and after some discussion as to the propriety of asking a clergyman to aid in such a cause, Gen. C. T. Christensen was delegated to write to Henry Ward Beecher. The next day brought a generous check from the great orator and with it the following characteristic note:

"I send a bucket of water to turn the wheel of reform. Of course, I had rather not part with the stuff, but one of the first lessons in finance is that some money, like powder, is of no use until it goes off. As long as one keeps it is has no value—only when he exchanges it. I hope the revenue of the Reform Club may flow in like the Jordan—but unlike the Jordan, not into the Dead Sea."

PRAYED WITH HIS FINGERS.

For many years John Zundel was organist at Plymouth Church, and in all that time he was ever Mr. Beecher's spiritual coadjutor through the magic of his music. "I cannot," he said, "pray with my lips; I pray with my fingers!"

WAS NOT ACQUAINTED WITH IT.

At a musical where the Rev. Thomas P. McLoughlin, known as the "singing priest of Chinatown," was a guest, a young woman, with a robust soprano voice, did most of the entertaining. She was very proud of her accomplishments and her musical education. She sang songs in German, Italian, French and English. When she appeared to have exhausted her repertoire and the company present were wishing for a change in the program, Father McLoughlin paid her some compliments and added:

"Why, Miss Jones, I think you could sing *ad infinitum*."

"I really don't know it," responded the obliging woman, "but if the music is here, I will try it."

BY ANOTHER MOTHER.

Conversing with a witty prelate, allusion was made to the curious vagaries that are manifested by the inmates of our lunatic asylums. In his capacity of visitor to one of the institutions, he encountered on a pleasant morning in one of the walks in which the poor patients are permitted pedestrian exercise, an elderly person who at different times claimed to be various personages of historical renown.

"Good morning, sir," said the visitor. "Pray whom have I the pleasure of addressing this morning?"

"Sir, I am Moses the Lawgiver," was the dignified reply.

At the next visit the same question was repeated, and the answer was, "I, sir, am the Emperor Napoleon."

"Ah, indeed! but it was only last week you told me you were Moses the Lawgiver."

"That is true, sir," was the calm response, "but that was by another mother."

SPARED THE FEELINGS OF HIS FRIENDS.

Dr. H——, a witty Baptist divine, filling a suburban pulpit out West, is of a practical turn

of mind, and not infrequently impresses his congregation by original expositions of the Scriptures. In one of a recent series of discourses upon Lazarus, the doctor said:

"Now some fool of an infidel will say, 'How could Abraham hear the rich man calling all the way from heaven to hades?' This, my friends, will not be difficult to comprehend when it is remembered that we are talking by telephone a hundred miles or so every day." We being the emphatic word, gave perhaps an unintentional significance to the language.

But again said the doctor: "This was an actual occurrence. It was not a mere parable that the Lord was relating, but a real happening. He says, 'There was a man,' etc. Lazarus was doubtless the real name of the poor man, but the name of the rich man is not given. He is called Dives. This was not his name, however. Dives is simply a Latin word meaning rich, or a rich man. Now you may inquire, why was his name not also given? And the most probable explanation is that the Lord withheld the name of the deceased out of consideration for the feelings of his surviving friends."

ONLY SECOND AFTER ALL.

"Who was the first man?" asked a teacher of her class.

"George Washington," a little boy shouted promptly.

"How do you make out that George Washington was the first man?" said the teacher, smiling indulgently.

"Because," said the little boy, "he was first in war, first in peace and first in the hearts of his countrymen."

But at this point a larger boy held up his hand.

"Well," said the teacher to him, "who do you think was the first man?"

"I don't know what his name was," said the large boy, "but I know it wasn't George Washington, ma'am, because the history book says George Washington married a widow, so, of course, there must have been a man ahead of him."

A Sound Investment.

I am buying a piece of property 12 miles from the Public Square, Cleveland, O., the sixth city and growing at a rate that will bring it to the million mark in 1920. Suburban property on the shore of Lake Erie for 25 miles either way has been bought up, and is held at from \$300 to \$1,000 an acre. As soon as it is known that the new county boulevard is being surveyed near this property values will increase rapidly.

A country club owns property adjoining this and lots in that club have increased from \$500 to \$1,000. A 20-passenger automobile makes regular trips from the village where this property is located to Cleveland, in 45 minutes. Railroad station is one mile away.

I can sell you an acre lot in this allotment for \$500, but I will sell only six lots to non-residents who do not expect build.

These lots face the creek which runs through the center of the property. An ideal place for a preacher to retire to, and raise chickens. But it is chiefly as a safe investment, that it is offered. It gives every promise of increasing 10 per cent a year. But in any event this property will never be worth any less. 708 Caxton Bldg., Cleveland, O., F. M. Barton.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

REV. ROBERT F. COYLE, D.D., REV. JOEL B. SLOCUM, REV. JAMES LEARMOUNT, REV. D. W. BRANNEN, D.D.

The Rainbow in The Clouds

REV. ROBERT F. COYLE, D. D., DENVER, COLO.

Text: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant which is between me and you and every living creature of all flesh; and the waters no more shall become a flood to destroy all flesh. . . . And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 7:13-16.

The great deluge has passed. The storm is in full retreat. The ark has come to anchorage upon the solid earth. Here and there through the abating floods the high ground begins to appear. The dove which had been sent out comes back with an olive leaf in her mouth. The fountains of the deep and the windows of heaven are stopped, and the rain is restrained. The sun, so long hidden, is breaking through at last, and across the sky, from horizon to horizon, stretches a splendid rainbow. Its glorious colors arch the frowning heavens with marvelous beauty. Noah and his sons see it there in all its magnificence. It fills them with hope, and that hope is intensified and given immortal meaning when God says: "This is the token of the covenant," etc.

The incident is overflowing with suggestion. I want to bring out some of the lessons of it for our comfort and healing this morning. The first thing to be noted is:

I. The Cloud. It is as common in our human life as it is in the sky above us. Go where we will it is always in evidence. No day, no life, without a cloud, somewhere, some time. It is this fact that makes a sermon or an address, intended to cheer and solace, always appropriate. Speak about honor, or fame, or glory; about position, or power, or prosperity; about some great success, or some great victory, or some acquisition of great wealth; speak about lives that know nothing but sunshine and whose feet always walk amid pleasant surroundings, and you speak in a foreign tongue to the vast majority of your fellowmen. But let your subject be pain, let it deal with affliction, with sorrow and heartache, with disappointment and defeat, and every member of your audience feels that your words are for him.

I do not know how to go into the reason of it. Enough for my present purpose to direct your thought to the fact. Some words need defining. Their meaning is not exactly clear. To find out what they signify we need light. But not so with the words which have to do with the rain of life, with its trials and its east

winds and its shadows. In the gospels Jesus is always dealing with pain of some kind or other. In the Acts of the Apostles, in the Epistles, in the Book of Revelation, the thing that is never absent is affliction. Such is the Bible, and the Bible comes out of human experience. As the Book of God, one would think that it would be all joyful, all athrob and aquiver with the bright and happy, that it would strike the cymbal and sweep the strings of the harp and be an unbroken series of victorious marches and triumphs. But it is not. It is anything but that because its Author and Inspirer is so faithful to the stern, hard realities of our humanity. The cloud is in the book for the reason that it is first of all in the life of the sons and daughters of men.

II. But now from this background, so true to our experience, let us go on to think of the rainbow. It, too, is there in the Book and in your life and mine. God pity us if it were not. If it be true that no man ever escapes the cloud, it is also true that the cloud is never wholly black, unrelieved by a single glint of light. I have seen men in the deep waters; I have seen them in the driving rain of some fearful sorrow, but never yet have I seen one utterly abandoned and left alone. There was always some break in the cloud, always some silver lining, always some drop of sweetness in the bitter cup. We look out into society, into the homes of the people, and often our eyes fall upon tragedies that make our hearts bleed. But dreadful as they are, there is invariably some rift through which a ray of sunshine falls. Out of the staggering darkness, caused by the sinking Titanic, out of the heaviness that settled down upon two continents over the anguish and horror and separations of that pitiless toll of the sea, came heroisms and Godlike sacrifices which have enriched the world for all time to come.

The grief may be the keenest that can ever come upon a human life, the darkness so thick as to be felt like an oppressive and crushing atmosphere, but in and through it all there never fails some little token that God is still thinking of his suffering child. The flood comes. It surges up around a man from every point, it threatens to engulf him, but when at its highest and worst, a sign of mercy and of providential care shows itself somewhere above the angry waters. The bow is in the cloud.

And what is true of life's sorrows is true of life's struggles. I do not speak to you as one who does not know. You, too, have wrestled. The sharp winds of adversity have beaten up against you. They are beating up against some of you today, cold and biting, but you are cheered and sustained by the thought that op-

position makes manhood, that antagonism resisted, that the things we overcome give force to will and fiber to character. The rainbow is in the cloud. The best men of today are the men who struggled through the greatest hardships and difficulties yesterday, and the best men of tomorrow will be the men who are having the sternest fight today and have no more thought of giving up than they have of flying to the moon.

It is not otherwise with sickness. I marvel sometimes at the victims of tuberculosis. One would think that to be afflicted with such a disease would fill the life with darkness and despair. But it does not. A consumptive is one of the most hopeful people in the world. And so of every malady. The physician may be baffled. A cure may seem to them impossible, and it may be, and yet in the patient's heart there is light, his eye sees a star in the great darkness. In like manner in the cloud of sin, black and frowning and full of terrifying thunder, God has placed the bow of forgiveness. And when the shadows gather and death comes and the mourners go about the house, he says through his Gospel and through numberless promises, all radiant and all athrob with his love, "I do set my bow in the cloud." In grief, in loneliness, in discouragement, in struggle, in poverty, in disaster, in sin, and when Death comes in at the front door and takes our best beloved away, the rainbow is never absent. Sometimes and for some lives it is brighter than for others, but always, always, it is there.

III. But now let us consider for a moment or two the purpose of the rainbow. We have seen what its position is. It is in the cloud. It will be in order, therefore, in the next place to inquire what it is there for. Of course, the bow existed from the time when the sun and the rain first knew each other. It was flung across the black sky a thousand ages before Noah and the Ark. But never until then had God employed it as a sign or token of a covenant between him and mankind. The rainbow itself was very old, but there in the tragedy and judgment of the flood, God turned it to new uses. And that is what he is constantly doing in nature and in life. Into objects with which all men are familiar he puts profound moral meanings. Common bread he converts into sacramental food. The despised cross into a symbol of salvation. The music of the world, the music of dancing and was-sail and carousal, he seizes upon, baptizes it with his own spirit, and calls it into the service of the sanctuary. Many of the hymns which we sing in our churches today are originally songs of the wine room and the house of banqueting.

God, who made the bow in the cloud, a teacher and inspirer of humanity, has room for everything. Some day he will make the very stones cry out in praises of his holy name. Some day he will take the amusements which now corrupt and degrade, and fashion them into religious forces for the uplifting of society. Some day he will lay his hand upon the saloons of the country, now dragging men

down to hell, and convert them into life-saving stations, and their barkeepers into agents of redemption. Some day he will take over the breweries of the land, and above their doors will write, "They are mine," and will use them for the health and cleansing of the people. Yea, all kings fall down before him. All money kings, all pleasure kings, all society kings. He will harness all the world forces into his chariot and his dominion will spread from pole to pole. If we have not caught that assurance from our reading of the Bible we have read it with our eyes shut.

When God said, "I do set my bow in the cloud," he meant it to inspire hope, to speak of bright skies and better days to come. The rainbow is the sign of a retiring storm. It means clearing weather and a sunny day tomorrow. It means that the cloud which forms its background and makes it possible is intended to be remedial.

IV. In a final word or two let me speak of the permanency of the rainbow. We like things that last. The evanescent, the fleeting can only awaken a temporary interest. That which is here today and gone tomorrow is scarcely worth thinking about. The ephemeral can only charm the shallow and superficial. But here is something that abides. God calls this rainbow sign "an everlasting covenant," which signifies that his grace never vanishes away, that his mercy endureth forever. The bow which Noah saw faded out, it disappeared, that particular ribbon of glorious color was rolled up and put away. A million rainbows since then have arched the earth and spanned the sky and melted out of sight. They were as transient as the cloud itself.

But the rainbow in the cloud of Calvary, the rainbow of God's forgiving love for the sinner, the rainbow with one end upon the law and the other upon the cross, will never go out until the last prodigal comes home to the Father's house.

CLEANSING BLOOD.

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:17.

- I. The import of the words—"The blood of Christ."
 1. The sufferings and death to which he submitted.
 2. The atonement made by them.
- II. The cleansing nature of his blood.
 1. It is the uniform testimony of the Scripture.
 2. Nothing less than our pardon could be designed.
 3. The efficacy from the dignity of the sufferer.
- III. The extent to which it can be applied—"all sin."
 1. From the infinite value of the sacrifice he offered.
 2. From the perfect satisfaction he gave to the laws of God, acquiring thereby a righteousness in which man can safely repose.—Rev. J. H. Cooke,

Does God Care?

REV. JOEL B. SLOCUM, BROOKLYN, N. Y.

Text: "Casting all your care upon him; for he careth for you."

Does God care? There are those who think he does not. There are some who do not know, and they are largely indifferent. There are others who believe he does care, and their belief amounts to certainty. On this question let us take the testimony of him who was and is the greatest authority—Jesus Christ, the Son of God. He believed God cares, and he taught that conviction. The epitome of that instruction is found in the sixth of Matthew, from the twenty-fifth verse to the end of the chapter.

The discussion opens with the suggestion, "Take no thought for your life." This is the rendering of the King James Version. When that version was made the word "thought" carried the idea of anxiety and worry, and it was, therefore, properly used in this connection. In the days of Bacon and Shakespeare people sometimes died of thought. Today they more frequently die of thoughtlessness. People do not die today because they think, but because they allow their thinking to be cumbered with harrassing anxiety or corroding care. The old-time use of the word "thought" has now become obsolete, so that the Revision, in order to convey correctly the meaning of our Lord, was obliged to use the expression, "Be not anxious for your life." In other words, do not fret over your physical well-being. There is something more important than the accessories of life.

The beautiful unfolding which our Lord gives to this truth is a sequence which has for its simplest term the petal of a lily, and for its sublimest culmination the righteousness of Almighty God. The argument starts from the greater to the less. God is more important than the soul; the soul is of more consequence than the body that clothes it; the body is of more value than its raiment. If God can do so great a thing as to create a soul, he is able and willing to attend to its earthly necessities. The life, which only God could originate, is vastly more precious than the food by which it is sustained.

And yet, people have not learned this simple truth. It is here that materialism and Christianity are at war. Materialism says, attend to your buying and selling; your stocks and bonds; your houses and lands; your place in society; your clothing and food. Christianity says, attend to all these, but, first of all, look after the interests of your soul. Seek, first, the kingdom of God. Let other things take their places according to the order of their importance. If you must worry at all, let your anxiety be directed toward your moral rather than your material needs.

The illustrations which Jesus uses to illuminate his thought are patent to every observer. By a line of reasoning from the less to the greater, he introduces the birds. They are inferior to people. They do not participate in the laborious process by which men get their food. "And your Heavenly Father feedeth them." You are of more concern than the birds. Therefore, if he feeds the birds, he will

feed you. This is our first definite assurance in answer to the question, "Does God care?" God had asked Job, "Who provideth for the raven his prey, when his young ones cry unto God, and wander for lack of food?" As though in answer, the Psalmist had said, "He giveth to the beast his food, and to the young ravens which cry." And now, in the words of Jesus, this Old Testament thought receives further confirmation. The birds are the special objects of God's care; and yet not nearly so special as people. The birds are joyous things. The lark is the herald of the morn; the bobolink is the brilliant songster of dazzling noon; the thrush is the sweetly sad singer of sunset; the whippoorwill is the plaintive vocalist of the night. If these are alive with the melody of unconscious praise to their Creator, how much more should the children of God express their intelligent thanksgiving. Not only does God feed the ravens, but he sent the ravens to feed his prophet. But the birds are not always happy. Into their little lives sickness and sadness and disaster enter. One by one they perish, but not without the notice of your Father. And he who notes the falling sparrow will not be unmindful of his children.

As though introducing a parenthesis, but in reality continuing his argument, our Lord now asks, "Which of you, being anxious, can add one cubit unto the measure of his life?" The scholars do not all agree as to this meaning. But this is the rendering of the Revision and it comports with the primary significance and classical use of this term. One of the Greek poets said: "For a cubit's time we enjoy the bloom of our youth." In Thomas Dixon's book, "The Root of Evil," there is an exceedingly strong chapter which deals with the wretched death of Bivens, the multi-millionaire. To the physicians who stood helplessly around his bed he said: "You are our greatest living doctors, I am told. I'm not willing to die; I'm only 49 years old. You see here thirty millions of dollars (that was only a small part of his vast wealth). Well, there are three of you. I'll give you ten millions each to take this awful stone off my breast and give me five years of life. Now, gentlemen, do your best. Just five years more." And then, as the fingers of relentless pain clutched him again, he exclaimed: "Oh, we won't haggle over terms; give me one year more and I'll not complain." The three men of science stood with folded, helpless arms and made no effort to keep back the tears. In half an hour Bivens was gone. Money had brought the great man there, but all the wealth in Christendom could not have added one cubit to the measure of poor Bivens' life. He had lived for money, and verily he had his reward. We are powerless when it comes to God's providences in our lives.

Having set forth the futility of vexatious anxiety as to food and length of life, Jesus points out the folly of worry as to clothing. This time he chooses his illustration from the flowers. These little unconscious objects of God's handiwork, so prevalent on the hillsides

and among the valleys of Palestine, are made to serve a beautiful mission in the truth which the Master now unfolds.

Silently they grow, emphasizing as they develop, the very truth which Jesus puts forward through this entire mountain instruction, that the inner life is vastly more important than its external forms. Afterward Peter, catching the spirit of his Master, wrote (1 Peter 3:3, 4): "Whose adorning let it not be the outward adorning of braiding the hair and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." And Paul, writing to the Romans, urges the same truth in the following climax (Romans 13:14): "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof."

The lilies suggest a lesson of true beauty. These flowers surpass the efforts of men to appear splendid. The wealth of Solomon was great for his time. In the number of horses and chariots of war and golden shields he awed his own subjects and terrified his enemies. His throne was carved out of costly ivory and overlaid with gold and his court glittered with gorgeous vestments. But, for all this, a single petal of a field lily would put him to shame. By comparison, the precious adornments of Solomon would seem coarse and unlovely. The God who takes such infinite pains with the lily which today blooms and tomorrow burns, along with other flowers and grass used for fuel, will surely not be indifferent to his children. Thus, again, we have the Master's answer to our question, "Does God care?"

Yes, God cares, and he invites us to cast all our anxieties on him; for he cares for us.

Easter: Talk to Children

REV. JAMES LEARMOUNT, ENGLAND.

An old Norse king sat one night in his hall when the tempest was roaring and whistling outside. The fire threw its glow far out into the dark recesses of the hall, the brighter for the storm and gloom around. While the king talked to his councillors before the fire, a little bird flew in and passed over their heads out at the open window.

"Such," said the king, "is the life of man; out of the darkness into the light, and then lost in the darkness and storm again."

"Yes, your majesty," cried an old courtier; "but the bird has its nest beyond."

And the truth could not be more tenderly told. What the old courtier said of the bird is true of all who love the Lord Jesus Christ. Our nest is beyond—in heaven.

"Where shall I go?" said a dying Hindu to the Brahmin priest to whom he had given money to pray for his salvation. "Where shall I go after I die?"

The Brahmin priest said: "You will first of all go into a holy quadruped."

"But," said the Hindu, "where shall I go then?"

"Then you shall go into a singing bird."

"But," said the poor man, "where then shall I go?"

"Then," said the priest, "you will go into a beautiful flower."

The poor man flung up his hands in agony and cried, "But where shall I go last of all?"

Thank God, this Easter time answers that question for us. Jesus died and rose again, and he is now preparing a home for us in

heaven; and because he lives we shall live also, and live with him.

The Rev. F. B. Meyer tells a story of how Mr. Summerville, when in South Africa, spoke through an interpreter to two little Zulu boys. When one came back to his mistress, and she asked what he had heard, he said: "Oh, there was a wonderful Man, and the people were very unkind to him, and he died and went up to heaven; but he came down again, and was like a little child in people's hearts."

Then the lady said: "Well, what did you do?"

The little Zulu boy, with shining face, said: "I opened my heart, and let the little Babe Christ come in; and he came in and my heart closed over him, and he is inside."

He went back to his people, that little heathen boy, and he was cruelly ill-treated by them because of his love for Jesus. They tried to get the idea of the Christ-Child out of his head; but they did not succeed. He kept saying, "He is inside, and you cannot get him out, and you must be very careful not to hurt him."

I think that the best way to be sure of the resurrection is to have Jesus as Saviour in your heart. Then you know that he has risen from the dead, because he lives in you.

It is recorded of a certain Spartan in olden times that he tried hard to make a corpse stand; but utterly failing to do so, in spite of every effort, he said: "I see; it wants something within." Now you have what that corpse wanted—life. But I want you to ask God to give you himself, and then he will breathe into you his own life, and, like him, you will never die.

SONG AND HYMN BOOK COMBINED—100—\$12.50

260 Hymns, Psalms, and Spiritual Songs (See Eph. 5:19). Of the Eighteen Memory

Hymns chosen by R. E. Assn. thirteen are in this book. Sample sent for 10 Cents.

"MELODIES of SALVATION" { \$12.50 per 100 Flexible Cloth Cover.
\$20.00 per 100 Embossed Cloth Boards.

F. M. BARTON, - - 606 Caxton Building, - - CLEVELAND, OHIO

Man and The Cross

REV. D. W. BRANNEN, D. D., MILLEDGEVILLE, GEORGIA.

Text: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

A piece of wood holds humanity in thrall. The Cross of Christ is a symbol of treasures that not only enrich the life of the individual, but that are necessary to the progress of humanity. Its power is perennial. Men, nations, institutions arise, flourish and decay. The Cross abides as the one regnant force in a virile civilization.

What is the explanation of the peculiar primacy and potency of this simple symbol? Let us look for a moment at its contents.

I. The Cross is a demonstration of the supremacy of moral rectitude.

It is alight with the truth that the spinal column of human existence and human progress is righteousness.

Christ died in the cause of righteousness. He hung on the Cross to vindicate one sentence, "In the day thou eatest thereof thou shalt surely die."

The Cross is, therefore, a demonstration of criminality somewhere, either in humanity or in God. If it were possible for man to make peace with God and work out his destiny by merely imitating Christ the Model or following Christ the Teacher, independently of the Cross, there can be but one conclusion: His shameful death was unnecessary, and God who permitted him to die, is found breaking the very law which is an expression of his divine nature and which is at the foundation of the universe.

II. The Cross is a convincing proof of the wickedness of man. Let us assume that a good many things received in ecclesiastical circles are not true. Let us assume that the Biblical narratives of the creation and the fall of man are more mythical than historic, and that the race has really been slowly climbing upward from the beginning. The assumption is not unreasonable. However, we are confronted with one difficulty. It is the difficulty of the Cross. If humanity has been slowly climbing upward, without let-up or hindrance, what is the meaning of the scene on Calvary? If man was not walking apart from God, why should there be even an attempt at atonement? If man is at enmity with God, when did that enmity arise? At which point in the slow evolution of the race? If there is no enmity, why the heartache of humanity? Why the opposition to law, order and well being? If there is no enmity, is not the spectacle on Calvary, instead of being the focal point in human history, really analogous to that of the foolish bravado of one who casts himself from Brooklyn bridge to elicit the applause of a gaping multitude?

III. The Cross is the supreme expression of love. We see the beauty of this mighty principle in giving; we behold its sublimity in suffering. Here is the final explanation of the perennial attraction of the Cross. Sin, therefore, is not only an infraction of fundamental law, but it is a wrong committed against a great love.

IV. Taking a little wider view, the Cross is the basis of a true and inspirational philosophy. For philosophy is an attempt to explain man, his environment and history. There is necessity, too, to be true; it must take cognizance of essential facts. Any explanation of man that ignores his

(Continued on page 396)



The Evening Beverage

Welch's brings back the autumn days and makes the long winter evenings cheerful when you gather about the fireside or the reading table. It holds the perfect October richness and ripeness of the finest Concord grapes. It fits right in with popping corn, cracking nuts, making candy and all the other fun of the old and young folks.

Welch's

"The National Drink"

For the luncheon, dinner or reception in your home, or for the entertaining days of your club Welch's is a zestful and distinguishing feature.

Do more than ask for "Grape Juice"
—Say Welch's and **GET IT**

Order a case and keep your home supplied. If unable to get Welch's of your dealer we will ship a trial dozen pints, express prepaid east of Omaha, for \$3. Sample bottle, mailed, 10c. Write for our free booklet of recipes.

The Welch Grape Juice Co.
Westfield, N. Y.

Welch's, the National Drink, is recommended in the Westfield (Mass.) Book of Pure Foods.

All matter not numbered as an illustration is indexed herewith.

	Page
Passion week, observing	350
Passion week, one way to observe	348
Pipe organ mistakes and losses	340
Prayer, an informal	383
Prayer Meeting Department	367
Prayer meeting, new plan	352
Prayer meeting suggestion	354
Preacher's meeting valuable	353
Purity question, minister and	383
Raising money for new church	334
Religious Review of Reviews	357
"Rock me to sleep"	360
Sabbath evening evangelistic opportunity	355
Sermon topics	350, 352
Sermon topics, expository	352
Service for dedication of church	335
Social service and church men	353
Taxes church	356
Texts and themes, studies	364
Topical Preaching—The Peroration—Burrell	337
Treasurer's quarterly statement, church	350

* First figures below refer to illustration numbers; second to page numbers.

	No. Page
Prize design, the	560-37 <i>a</i>
Procession, invisible	535-366
Prosperity, danger in	513-377
Queen's jubilee proces- sion	534-366
Religion in the game, no	530-380
Resurrection body	550-369
Resurrection, spiritual	558-371
Resurrection, symbol of	559-371
Resurrection, the	548-368
Retrenchment, no	521-378
Risen Christ in our midst	533-370
Scripture, memories of	530 <i>b</i> -380
Self-control	509-377
Signs of the times	525-379
Texts and themes	531-365, 537-366, 547-368
Three noteworthy re- plies	530 <i>e</i> -380
Triumphal entry; ex- amples from history	533-365
Triumphal procession to come	536-366
Whatever is worth do- ing is worth doing well	530 <i>d</i> -380
Why celebrate this man	492-374
Witnesses that con- vince	554-371
Wonders, the seven	492 <i>a</i> -373

First figures below refer to illustration numbers; second, to page numbers.

	No.	Page
Num. 32:23	527-379	
2 Sam. 3:38	492-374	
Job 21:17	527-379	

394

The Grandest Library of Bible Knowledge and Teaching in Existence

at the most sweeping reduction ever made on a work of similar value. Originally published and sold in a bulky and unwieldy set of 25 small volumes at \$49.00. We now offer to **Was \$49** **Now \$10**

AN EXPOSITION OF THE BIBLE

This great work consists of seven large volumes solidly packed with thousands of the most practical and valuable helps for the preacher, teacher, and Bible student. Unlike the ordinary commentary with its details and technicality, this vast library of Bible



helps actually expounds the Word of God. The contents are made up of scholarly, suggestive, and intensely interesting expository lectures on all the books of the Bible, contributed by the foremost preachers and theologians of the day—men whose very names are the highest assurance of the far-reaching value of their contributions. The work has won universal praise from the entire religious press and pulpit.

For the Preacher

it affords endless material to enrich his sermons in history, criticism and exposition.

For the Teacher

it provides overwhelming resources of attaining or communicating Scriptural knowledge or answering questions.

For the Layman

it spreads a matchless feast of instruction and comfort.

"Full of spiritual truth and instruction."—*Christian Work*.

"Young ministers will find it a mine of treasure."—*New York Evangelist*.

"Unusually fresh and bright."—*Presbyterian and Reformed Review*.

"Delightful and instructive reading."—*Chicago Interior*.

Seven Massive Volumes averaging 876 pages each, 10 3/4 x 7 1/4 inches, strong, handsome buckram binding (INCLUDING INDISPENSABLE NEW INDEX VOLUME), exhaustively illuminating every topic and every phase of each chapter and book of the Old and New Testaments by

Features of Indispensable Value to Every Preacher, Teacher, Student

"All of the volumes are replete with instruction, and embody the best and latest results of Biblical criticism and study. As a whole indeed, they are the best practical exposition of the Scriptures in the English language."—*Reformed Church Review*.

THOUSANDS OF PREACHERS, TEACHERS AND BIBLE STUDENTS WILL REALIZE THE IMPORTANCE AND FAR-REACHING PRACTICAL VALUE OF THIS LIBRARY

The Bible's Richest Treasures

The richest, most suggestive, and most inspiring portions of the Bible are selected, afford to be without this massive library of illustrated, and analyzed in the most helpful and interesting way.

A Library of Right-Hand Helps

Preachers, students, and teachers cannot afford to be without this massive library of helps to the more thorough, scholarly and satisfying interpretation of the Scriptures.

New Beauties of Scripture

New beauties of Scripture are disclosed to the preacher and student, and a treasure and seed thought is provided which is almost inexhaustible.

"The series is planned so as to give the reader all the good of a scientific commentary without the padding, technicality, and detail. . . . In every book of the Bible the rich, fertile, and perpetually significant portions are selected, and continuously analyzed, illustrated, and explained by interpreters who are scholarly yet interesting."—*British Weekly*.

COMPILED BY TWENTY-SEVEN OF THE WORLD'S MOST EMINENT BIBLICAL SCHOLARS

Genesis, St. John, First Corinthians, MARCUS DONS, D. D.; Exodus, St. Mark, G. A. CHADWICK, D. D.; Leviticus, S. H. KELLOGG, D. D.; Numbers, Judges, Ruth, Job, R. A. WATSON, D. D.; Deuteronomy, ANDREW HARPER, D. D.; Joshua, First and Second Samuel, W. G. BLAICKIE, D. D., LL.D.; First and Second Kings, Daniel, DEAN F. W. FARRAR, D. D.; First and Second Chronicles, W. H. BENNETT, M. A.; Ezra, Nehemiah, Esther, Song of Solomon, Lamentations, W. F. ADENEY, M. A.; Psalms, Colossians, Philemon, ALEXANDER MACLAREN, D. D.; Proverbs, R. F. HORTON, D. D.; Ecclesiastes, SAMUEL COX, D. D.; Isaiah, Twelve Minor Prophets, GEORGE ADAM SMITH, D. D., LL.D.; Jeremiah, C. J. BALL, M. A.; Ezekiel, JOHN SKINNER, M. A.; St. Matthew, J. MUNRO GIBSON, D. D.; St. Luke, HENRY BURTON, M. A.; Acts of the Apostles, G. T. SPOKES, D. D.; Romans, H. C. G. MOULE, D. D.; Second Corinthians, Thessalonians, JAMES DENNY, D. D.; Galatians, Ephesians, E. G. FINDLAY, D. D.; Philippians, ROBERT RAINEY, D. D.; First and Second Timothy, Titus, James, Jude, A. PLUMMER, D. D.; Hebrews, C. T. EDWARDS, D. D.; First and Second Peter, J. R. LUMBY, D. D.; First, Second and Third John, W. ALEXANDER, D. D.; Revelations, W. MILLIGAN, D. D.

SATISFACTION ABSOLUTELY GUARANTEED

HOW TO ORDER On the Monthly Payment Plan we require \$2 with order, and your promise to pay \$1 monthly for 10 months. Books forwarded on receipt of cash price or first instalment of \$2. Customers pay freight or express charges. Those at remote points or in foreign countries desiring us to prepay will send 30 cents per volume to cover cost of postage or express. Safe delivery guaranteed to any station in the country or to any mail point in the world. We take back books that are not satisfactory in ten days after examination and return money, deducting only the return transportation charges.

As to our reliability, we refer you to the publishers of this paper or to any commercial agency.

Established 1866

S. S. SCRANTON CO., Publishers, 101 Trumbull St., Hartford, Conn.

(INDEX—Continued)

	No. Page
Psa. 127:3	530a-380
Prov. 12:24	528-379
Prov. 17:6	530a-380
Prov. 20:7	501-376
Prov. 22:6	503-376, 530a-380
Prov. 23:21	505-376
Prov. 30:26	499-375
Ezek. 16:19	527-379
Jonah 2:1	524-379
Matt. 4:10	515-378
Matt. 5:16	517-378
Matt. 13:2	528-379
Matt. 16:3	525-379
Matt. 14:25	490-373
Matt. 25:42-45	504-376
Matt. 27:25	545-368
Matt. 28:8	549-369
Mark 6:14	492a-373
Mark 9:41	497-375

	No. Page
Mark 11:25	498-375
Mark 15:31	519-378
Luke 2:10	492a-373
Luke 2:80	523-379
Luke 7:33	523-379
Luke 8:45	522-379
Luke 12:16	513-377
Luke 12:40	516-378
Luke 21:28	525-379
Jno. 5:39	529-379
Jno. 7:52	529-379
Jno. 11:4	524-379
Jno. 16:32	511-377
Jno. 20:29	518-378
Acts 16:30	524-379
Acts 17:11	529-379
Acts 26:19	523-379
1 Cor. 9:25-27	509-377
1 Cor. 10:13	506-376

Acts 26:23	492a-373
1 Cor. 15:35	550-369
1 Cor. 15:55	551-369
1 Cor. 16:13	521-378
2 Cor. 5:7	518-378
2 Cor. 8:21	493-374
Eph. 3:18, 19	541
Phil. 2:13	502-376
Phil. 3:18	521-378
1 Thess. 5:12, 13	495-374
1 Tim. 4:3	526-379
2 Tim. 2:2	519-378
Heb. 4:15	522-379
Heb. 4:16	510-377
1 Pet. 1:18	518-378
1 Pet. 3:3	491-373
1 Pet. 3:8	507-377
1 Pet. 5:7	539
1 Jno. 4:19	494-374
Jude 23	519-378

(Continued from page 393)

primary condition as a sinner, that minimizes the indisputable fact of the Cross, cannot be true. This is the fatal weakness in Plato, in Confucius, and in all others who have been ignorant of or who have rejected the Cross. It is the fatal weakness in men like John Stuart Mill, who said of himself: "I am one of the few examples in this country of one who has never thrown off a religious belief, but never had it. I grew up in a negative state in regard to it. I looked upon modern religion as something which in no way concerned me."

Yet few men had, in their childhood and youth, better advantages than this philosopher enjoyed. His favorite book through life was the "Reflections of Marcus Aurelius Antoninus." He learned to scorn all baseness and insincerity. But, after years of intellectual discipline, there came a crisis in his mental history. He began to ask, "For what is all this culture? What is the purpose of these efforts for the public good? Suppose that you attain all that you are seeking, will you be satisfied?" His answer was, "No. The whole foundation on which my life was constructed, fell down. I became persuaded that my love of mankind and of moral excellence for its own sake had worn itself out."

Only the philosophy that is based upon a religion that has a crucified Christ as its center, gives a satisfactory explanation of man, his present and his past, and an adequate program for his future.

V. The Cross is the basis of sound ethics. We recognize the unique moral standards that were communicated and upheld by Jesus. None could be higher. The Sermon on the Mount contains positive precepts to the heights of which even the best of men have not as yet attained. But, what relation does the Cross bear to the Sermon on the Mount? Only the relation of a seal to the authenticity of the document to which it is attached. The Cross of Christ seals the ethical standards he established. The character of Jesus is back of the ethics he enunciated: "I—I say unto you." The Cross established the integrity of his character: "From that time forth Jesus began to show unto his disciples how he must . . . be killed."

VI. Personal conversion, moreover, has the Cross as its basis. If man has been perverted, there is absolute necessity of his being converted.

(Continued on page XXII)



SILAS MCBEE, Editor of

The Constructive Quarterly (George H. Doran Company, Publishers, New York)

Was for nearly ten years Commissioner of the "University of the South." In this connection and as Vice President of the Brotherhood of St. Andrew, he spoke throughout America and England. For sixteen years he was the Editor of **The Churchman**, New York. As a member of the Executive of the Laymen's Missionary Movement, of the committee that organized the Edinburgh World Conference and its Commission on Co-operation and Unity, and during his recent trip to Europe and the Near East (an account of which appears in his book, **An Elencic Itinerary**, Longmans, Green & Co.), he has come into touch with Christians of every name and every clime. His life-work, therefore, seems to have led up to **The Constructive Quarterly, A Journal of the Faith and Work and Thought of Christendom.**

Ten Days' Examination Free

Nineteen preachers out of twenty who examine the **Biblical Encyclopedia** buy it. Of the thousands of sets sold, every one has been tested in advance of purchase by ten days' actual use in study and pulpit preparation. Can you afford not to look into a commentary whose success rests so completely on its own merits and whose practical helpfulness makes such a strong appeal to ninety-five per cent of the preachers who examine it? The **Biblical Encyclopedia** will save many hours a week in the preparation of your sermons. Use your examination privilege and try it. You take no risk for there is no obligation to purchase.

THE BIBLICAL ENCYCLOPEDIA

Verse-by-Verse Exposition
and Text Analysis.
30,000 References and
Annotations.

Four-fold in Scope

20,000 Literary
Quotations.
10,000 Illustrative
Facts.

A Digest of Explanatory and Illustrative Comment on Every Text in the Bible

The **BIBLICAL ENCYCLOPEDIA** focuses on every passage, the thoughts of an entire library, saving the time needed for searching through many volumes. It contains more usable material in the form of exposition of the Scriptures, side-lights from general literature and apt illustrations than can be found in any other single work. It is a compact yet comprehensive preacher's library covering every phase of homiletic treatment of the Scripture text.

A Practical Help for Preachers

The Late **BISHOP C. C. McCABE**
Methodist Episcopal Church.

"I shall use them in preparing my speeches and sermons and I can commend them to ministers everywhere as most valuable to those who have to prepare for public addresses."

REV. P. S. HENSON, D.D.
Tremont Temple, Boston.

"I have had it only a little while, but find myself consulting it very frequently, and always with profit. The illustrations in which it abounds are especially fresh and forceful."

REV. R. S. MacARTHUR, D.D.
Calvary Baptist Church, New York.

"They are a perfect thesaurus of good things from great writers. The quotations and illustrations are inspiring to an unusual degree."

REV. J. P. COWAN, D.D.
Ex-Moderator of General Assembly, U. P. Church.

"In correct analysis and application, in suggestion and illustration, and also in systematic and lucid arrangement, the **Biblical Encyclopedia** has no equal."

REV. RUSSELL H. CONWELL, D.D.
Baptist Temple, Philadelphia.

"Especially useful, exceedingly practical in form, and evidently edited by one who knows the present needs of the ministry and the Biblical student."

WILLIAM EVANS

Associate Director Moody Bible Institute, Chicago.

"After careful use and examination, I am led to say that the **Encyclopedia** is exceedingly helpful, comprehensive, interesting, and exegetically useful. I know of no other work of its kind that is more useful and helpful to the students of the Scriptures."

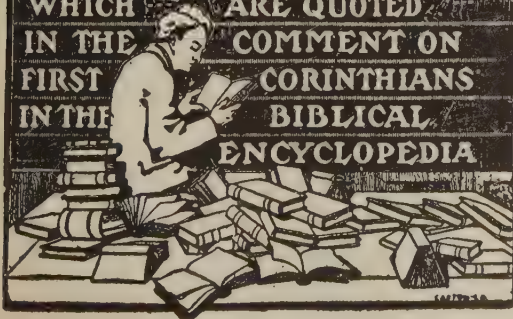
FREDERICK D. POWER

Garfield Memorial Church, Washington, D. C.

"I value the **Biblical Encyclopedia** as one of my readiest and most efficient helpers. For the busy pastor who wants things condensed in the briefest possible space, consistent with clearness and completeness, **THIS IS THE BEST WORK KNOWN TO ME.**"

SEARCHING THROUGH 200 BOOKS,

WHICH ARE QUOTED
IN THE COMMENT ON
FIRST CORINTHIANS
IN THE BIBLICAL
ENCYCLOPEDIA



TEN DAYS' FREE TRIAL

Use your privilege. Sign the order blank to-day. You can not afford not to know the **Biblical Encyclopedia**.

DEAR SIR: Date, 190....

You may send me the **BIBLICAL ENCYCLOPEDIA** (5 volumes) by express, prepaid. I agree to return them by express, prepaid, within ten days, or pay \$2.50 at the end of this period, and \$2.00 per month for seven months thereafter, making a total of \$16.50; or, I will pay cash price of \$14.00 within thirty days of receipt of the books.

Name.....

Address.....

F. M. BARTON CO.
PUBLISHERS
701 Caxton Bldg.
Cleveland, Ohio

Denomination.....

For Sale, Exchange and Classified Dept.

Sell or Exchange those articles which you no longer require. A few words in this department will reach 18,000 preachers at a cost of only 3 cents per word. This department for use of pastors only.

PASTORS will learn of a convenient way to supplement their **SALARY** or help the **CHURCH TREASURY** by addressing **Recognition Plan**. 224 Apsley Street. Philadelphia, Pa.

Are You a Preacher? It will surprise, delight, inspire you to read "The Art of Questioning," by Sir Joshua Fitch, LL. D., one of England's noted inspectors of Schools. Treats of the Art as applied to Sunday School Work. Get it for your teachers—a revelation to teachers. Includes Valuable 700-Worded Analysis of Contents. (Analysis alone for stamp). Flexible Silk Cloth, White Stamping. Gift Edition, 25 cents; per dozen, \$2.50; postpaid, Anstadt Publications, 224 Apsley Street, Philadelphia, Pa.

YOU WERE LOOKING FOR THIS. Great Help For Sermon Courses—"QUESTION AND ANSWER." 118 Questions and Answers in Simple Language Covering Whole Bible—112 Hard Questions Answered by Bible Scholars: "Why did first patriarch attain such great age?" "What is the sin against the Holy Ghost?"—40 Questions Answered from Scripture: "Why so many different churches?" "How know if one of the elect?" Prayers to Memorize: Children's, Grace at Table, etc. Safe Rules for Young People. 80 Pages; India Tint; 17 Illustrations. Attractive Picture Cover, Cloth Lined, 25c. ANSTADT PUBLICATIONS, 224 Apsley Street, Philadelphia.

UP-TO-DATE CHURCHES AND WIDE-AWAKE PASTORS

Make your work Easy and Efficient by using the Latest and Best supplies. A complete system easily adapted to the needs of any Church. Send 10 cents for full line of samples.

MULTI-RECORD & FILING COMPANY,
338 W. 5th Ave. Columbus, Ohio.

PASTORS: This brings the answer—The Midweek Service Postals. See Sample, page 464, April Expositor. Can be mailed as Postcards or distributed in the church. "Friar's Grey," Renaissance Initial, Artistic. 100 for 50c; 50 for 30c. Sample for stamp. "The little order of various publications (Midweek Postals, 48 Communion Addresses, Cuyler Leaflet 'Help your Pastor') all proved satisfactory." Rev. Dewitt Lukens. Anstadt Publications, 224 Apsley Street, Philadelphia.

Special prices on Blackboards. Collection Plates, Individual Communion Trays, and Single or Duplex Envelopes. **American Blackboard Co., Gay Building, St. Louis, Mo.**

Speakers: Special Sermon Subjects considered. Material gathered for writers and speakers. Expert literary service; revision, research. Endorsed. The Authors' Agency, 1549 Broadway, New York.

Get it for Your Ministers' Meeting.

THE PEW TO THE PULPIT. 35 Letters from Laymen to Philadelphia Ministerial Association. "Worth twice the amount."—Expositor. 64 pages, 20 cents. ANSTADT PUBLICATIONS, 224 Apsley Street, Philadelphia, Pa.

48 SHORT COMMUNION ADDRESSES. "One single thought more than pays me for the price of the book."—Rev. Wm. Surdival. Flexible cloth, stamped in white leaf, round corners, 96 pages. . 25 cents. ANSTADT PUBLICATIONS, 224 Apsley St., Philadelphia.

BIND YOUR EXPOSITORS YOURSELF! Send \$1.00 for all materials and full directions. **Home Bindery, 632 E. 126 N. E., Cleveland.**

FOR SALE CHEAP 350 individual seats complete with standards for screwing to floor. Upholstered in leatherette. Will be sold for \$200 and put on cars in Cleveland. Sample seat sent on receipt of \$1.50. **Superior Seating Co., 708 Caxton Bldg., Cleveland, O.**

"IDLE HOURS"—by No. 8771. Sketches and poems written by a man in prison, who since his release has lived honestly. Interesting because it shows unusually fine sentiment. Send 25c in stamps or coin to **No. 8771, care of F. M. Barton, Caxton Bldg., Cleveland, O.**

Pair 25 ft. Beseler oxy. hydrogen cylinders, fine jet, regulators, guage and gas compressing pump. Acetylene generator and quadruple jet. Will sell or exchange for slides. **Rev. J. A. Elder, New London, Conn.**

FOR SALE Bargain—Enterprise Stereopticon, excellent condition. Acetylene light, generator, sheet. Address, **L. W. Sanford, Passumpsic, Vt.**

FOR SALE Excellent Stereopticon outfit. **Howard A. Corey, Camden, Maine.**

FOR SALE Good Single Stereopticon, New International Encyclopedia, both half price; Sun Typewriter, \$15. **D. E. Ambrose, Blue Rapids, Kansas.**

II TIMOTHY 2:15 MEMORY CARDS
How many Scripture verses can you locate? The II Timothy 2:15 memory verse cards have been successful in helping hundreds to do this. Just the plan to revive a prayer meeting, Young People's Society or Sunday School. A two year's course for 50 persons, with explanation, fifty cents. Satisfaction guaranteed. Send to-day and start a revival in your church. **Rev. Jno. R. Vance, Clayton, Illinois.**

EASTERN COLORADO—Cattle and Grain Belt. Wheat yield 1912, 30 bushels per acre. Land prices reasonable. Fine investment for Ministers. For particulars, write **Akron Abstract Co., Akron, Colorado.**

FOR SALE Nine Volumes, Cloth, Anti-Nicene Fathers. Twelve Dollars; also 2 volumes Polychrome Bible. Standard Cyclopedias and Commentaries, bought and sold. **The Cyclopedia Shop, Homer, N. Y.**

FOR SALE Very complete outfit of commercial and church printing. Perfect condition. **P. A. Smith, Bradford, Vt.**

TYPEWRITERS STANDARD YEAR GUARANTEE \$10 DOWN AND \$5 PER MONTH

Monarch, 2.....	\$55	Oliver, 3.....	\$43
Underwood, 4.....	\$50	L. C. Smith, 2.....	\$50
Smith Premier, 10.....	\$55	Oliver No. 5.....	\$50
Remington, 10.....	\$55	Royal.....	\$43

Others from \$10 up Send for list "D"

TYPEWRITER SUPPLY COMPANY
207 W. Fourth Street : : : CANTON, OHIO

We have just made a very remarkable improvement in our

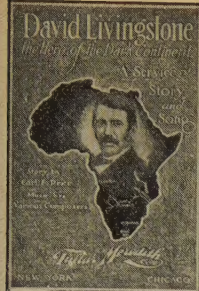
BARRONIAL STEREOPTICONS

Learn about it before you buy a lantern

The Gamel-Barron Co.

LAKE CITY, IOWA

We have a very large stock of
SPECIAL CHRISTMAS SLIDES



A STORY AND SONG SERVICE SOLVES THE PROBLEM OF CHURCH ATTENDANCE

The Pastor reads the story which is illustrated by songs and anthems rendered by the choir. They are devotional, educational and musically attractive. Only enough copies to supply reader and choir are needed. Price, 15 cents per copy, \$1.50 per dozen postpaid.

SPECIAL OFFER 75 cents worth for 25 cents

DAVID LIVINGSTONE

THE MISSIONARY HERO OF LABRADOR, GENERAL BOOTH, DWIGHT L. MOODY and FANNY CROSBY. Or sent "on examination" to be paid for at regular rates or returned postpaid in 30 days.

TULLAR-MEREDITH CO. 265 WEST 36th STREET, NEW YORK
14 W. WASHINGTON ST., CHICAGO

COUPON L A
Send us this Coupon with 25 cents and we will send one each of the five "Biographical Services" listed here.

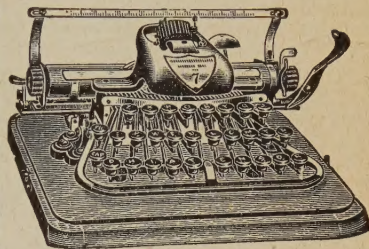
TEN TYPEWRITERS IN ONE—\$15.00

Rent One a Few Months—Then It Is Yours

On January 25th (Inventory time) we found we have about 50 slightly used, but carefully and Minutely Re-built or Remanufactured, like new, good as new, No. 5, No. 7 and No. 8 Blickensderfer Visible Typewriters, which we are going to rent for \$2.50 per month, then when you have paid a certain amount in rental—you own the machine. AMOUNT OF RENTAL TO BE PAID IS ONLY FROM \$15.00 TO \$40.00, depending upon number of machine. The Visible Blickensderfers have Direct Inking and Printing, Good Manifolding, Permanent Alignment, Portability, Durability, Simplicity, Speed and Interchangeable Type, whereby, in one minute, you can with one machine write small writing, medium, large, script—pen writing—italic, etc., and all foreign languages. We also sell Underwoods, Remingtons, Oliverts and all makes of Standard Typewriters and Office Supplies, Duplicating Machines, etc. Write for our free catalogue and our special proposition for you, which may enable you to get your machine as a present.

PITTSBURGH TYPEWRITER COMPANY

Fourth Floor, Schmidt Building : : : PITTSBURGH, PA.



New Rupture Cure

DON'T WEAR A TRUSS



Brooks' Appliance. New discovery. Wonderful. No obnoxious springs or pads. Automatic Air Cushions. Binds and draws the broken parts together as you would a broken limb. No salves. No lymphol. No lies. Durable, cheap. Sent on trial. Patented September 10, 1901.

CATALOGUE FREE

C. E. BROOKS,

70-A State Street Marshall, Mich

Typewrite

BENNETT TYPEWRITER \$18

YOUR SERMONS

Too much of your precious time is wasted if you write the slow pen and ink way. Why not save half the time and half the work with a

BENNETT \$18 TYPEWRITER

It's an entirely satisfactory writing machine. More durable than high-priced ones, because so simple. Built with 250 parts (others have 1,700 to 3,700). In a factory where \$175 to \$1,000 bookkeeping machines are also made. All important improvements. Visible Writing. Reversible Ribbon, etc. Weighs but 4½ pounds. Doesn't require special desk. Over 26,000 in use. Sold on a "Money-back-unless-satisfied-guaranty." Write for catalog. We offer a fine opportunity to piece out incomes selling Bennett Typewriters.

A. Z. BENNETT TYPEWRITER CO.
366 Broadway, New York, N. Y.

CANCER---FREE TREATISE

The Leach Sanatorium, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. Write for it today, mentioning this paper.



Do Your Printing!

Cards, circulars, books, newspaper. Price, \$5. Larger \$18, Rotary \$60. Save money. Big profit printing for others. All easy, rules sent. Write factory for press catalog, TYPE, cards, paper, outfit, etc. THE PRESS CO., Meriden, Conn.

STEREOPTICONS

CHRISTIAN EDUCATION - MISSIONS - EVANGELISM
THE CHRISTIAN LANTERN SLIDE AND
LECTURE BUREAU, 30 W. LAKE ST., CHICAGO

2000 New Lantern Slides

Of Superior Quality

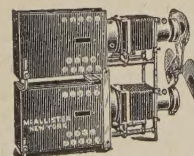
from
Negatives Made by Our Own Photographer for our exclusive use

Italy, Rome, Egypt, Palestine, Greece, Holland, Belgium and Ireland

We cover every known subject (American and Foreign) for amusement or Educational purposes as well as for Lectures on Art, Travel, History and Science. Slides for Sunday Schools and Churches.

Our Stock is the largest in the WORLD

Over
150,000 subjects to select from for
PURCHASE or RENTAL
STEREOPTICONS for Home Entertainment Church, School or Lecture work



Send for catalogue of
Slides and Lanterns

T. H. McALLISTER Co.

Dept. A

49 Nassau St., New York City

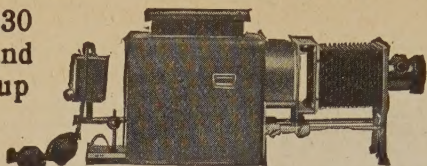
Established 1783

HOW TO PREPARE SERMONS By WILLIAM EVANS, D.D.

AND GOSPEL ADDRESSES

A volume of practical help for ministers, theological students, and Christian laymen called to the preaching of the Gospel. Leaders in young peoples' societies, brotherhoods, men's classes, and similar organizations may find here effective aid in preparation of Bible Readings and Gospel "talks." Part Two of the book includes a variety of outlines, clearly exemplifying the classes of sermons, Gospel addresses, etc. 12 mo., cloth, 179 pages. \$1 net; 10 cents postage extra. The Bible Institute Colportage Ass'n, 326 La Salle Ave., Chicago

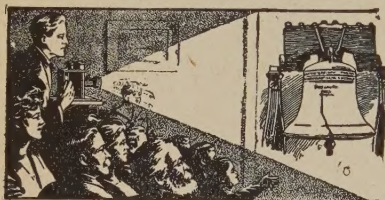
**\$30
and
up**



THE ILLUSTRATOR MAGIC LANTERN
Beautifully Nickered Strongly Finished
Lenses the Best

Our Illustrator Lanterns are used by the leading Lecturers, by the largest Universities, Colleges, and Schools. Complete Price Lists mailed on application.

This lantern accommodates Electric Arc, Incandescent, Lime, and Alco-Radiant Lights.



PARLOR POST CARD PROJECTOR

It shows on a screen the image reflected from a post card or any picture of flat object.

PRICES—\$4.50, \$13.50, \$25.00, \$60.00

WILLIAMS, BROWN & EARLE, Inc.

Dept. 16 918 Chestnut St., Philadelphia, Pa.

Accident and Sickness Insurance For Clergymen Only

Over 1200 Indemnity Claims, Aggregating Over \$59,000.00 Paid during the year 1912.

For more than 12 years the M. C. U. has furnished Preachers this insurance at a cost lower than ever before known.

Protect your family by securing a policy in this Union, which provides the most necessary and useful of all forms of insurance.

A postal card will bring full particulars.

The Ministers Casualty Union,
MINNEAPOLIS, - - - MINN.

(Continued from page 396)

But, naturally, conversion has no place in an evolutionary hypothesis of the man. Neither has the Cross. However, Christ has tied conversion to his Cross when he says: "And I, if I be lifted up, will draw all men unto me."

VII. The Cross is the measure of personality. Certain great truths appeal to the soul, and satisfy it. We measure personality, not by power of achievement, nor by power of expression, but by power of reception, by the truth that gains dominion over the soul. The great soul is dominated by great truths, and the Cross presents a supremely great truth—Christ crucified. We judge ourselves by our reception or rejection of it.

Further than this, many interests are constantly making their appeal to us—personal, domestic, financial, vocational. Each one of these interests has a tendency to belittle the soul. Every one would dwarf the personality. All would contract the individual horizon. But the truth of the Cross has the contrary tendency. It enlarges the personality. The Christ who died for all men makes the man who receives that truth a universal man. The inscription on the Cross, written in Hebrew, Latin and Greek, was not only a symbol of the power of the Cross over the representative nations of the world, but also a prophecy of the place it occupies in the religious, the material and the intellectual forces in the life of the individual. When Christ gave the command, "Go ye into all the world and preach the Gospel to every creature," he not only unfolded a program of world conquest, but showed the enlarging power of the Cross on personality.

Such development of personality is the goal of human progress. It is more; it is the only salutary influence that prevents material prosperity from becoming a destructive instead of a constructive agency. Not long ago the newspapers told how an aeroplane was wrecked in a high wind. The wind was not too high to accomplish beneficent purposes, but the aeroplane was too weak to master the force of the wind. We cannot have too much material prosperity. We do not need to stay the wheels of worldly progress. But we may have souls that are too weak to grapple with the problems that arise out of the bounty of a beneficent God.

We really find ourselves at the Cross. As the Creative Voice in the gray dawn of the world's day, brought awakening, symmetry, energy, to the materials and forces that lay dormant in the womb of the universe, so the Redeeming Voice brings awakening, symmetry, energy to the talents, the emotions, the purposes that lie dormant in the womb of the human spirit.

I watched an artist in glass at Venice as he skillfully mixed his raw materials, and thrust them into the white-hot furnace. After an interval, he drew forth a viscid mass; he deftly and swiftly moved it hither and thither; he touched it gently with an instrument, when, lo, a vase of rarest pattern and loveliest colors stood in his blackened hand! It is thus with the talents, the energies, the emotions of the soul. Fused in the lambent flame of Calvary, touched by the hand of the Master, the life shines forth in its normal and incomparable beauty and value.

[illegible]

THE NEW MINISTER

He has "arrived." Just what you have been looking for. A brand new musical entertainment for Choirs, Sunday Schools, Ladies' Aids and all Young People's Societies connected with the church.



Entirely different from anything you have ever seen. Humorous story of the arrival of the new minister in his new field of labor.

All the funny things that happen and don't happen when the new minister comes to town.

Ministers Everywhere Pronounce It the Best Entertainment for Churches ever Published

An interesting, dignified, churchly entertainment which will attract big audiences and then tickle them. Second and third performances often demanded.

Brings the Dollars into Empty Treasuries

Easy to present. Few or many characters. Catchy music, easy to learn but hard to forget. Sure to be wanted in every town. Copy loaned for examination if five cents postage is sent with request.

Not a juvenile entertainment.

Fifteen music numbers and plays a full evening. Single copy, 60 cents; \$6.50 per dozen.

Fifteen Miles to Happytown

A New Addition to Our List of Church Music Plays.

Not as elaborate as the "New Minister," one half the music numbers and issued in a cheaper form.

Written especially for **Young People's Societies**. Dewberry Green agrees to take the delegate to the Sunday School Convention in his new sight-seeing auto, which he has made over from his old hay wagon. Sometimes autos go, sometimes they don't. This one didn't; but the delegates had a good time and so will any audience. **Easy Choruses—High Class Humor—Easy to Get Up.** Recommended by ministers as extremely well adapted for church production. **Single copy, 35c; \$3.50 per dozen.** We will loan you a copy for examination if you send us the 3c postage for mailing. Same to be returned promptly is not purchased.

BINGHAM-RADCLIFFE CO., Originators of Church Entertainments

*Mark hurry orders for Desk No. A Millville, New Jersey

Military Conscription.

What shall we say to the efforts of military experts in Great Britain, the United States, and in the great British colonies in behalf of universal compulsory military service?

Only this: we will have nothing of it. It is not American. It is not democratic. It is not wholesome. This service has been the curse of continental Europe. That no man is a soldier against his will is the badge of freedom in Great Britain and the United States. "Every Englishman's house is his castle." Every Englishman's body (except as freedom is lost by conviction of crime or of incompetence) is secure from official man-handling. The primal evil of compulsory military service is its onslaught on personal freedom. The political evil is that its purpose being war, it keeps the air filled with talk of war. War would vanish if people could only "forget it." It is in itself so irrational, so costly, so brutalizing, that we would have none of it if we could separate it from ideas of "patriotism" and of glory. The conscripts think of war as the ultimate end for which they are "doing time." "The conscripts hope for war," writes a Bavarian sharpshooter, "because they look for a chance to get even with their officers." The petty officers, swarming in multitudes, have no other thought than war. The higher officers (not all of them) look forward to actual war for exercise, for promotion, or for the test of their unverified theories or of their weapons rusting through years of peace. All these men idle or malemployed pile up the taxes, giving the working-man more and more mouths to feed.

We need not deny a certain value—physical, mental, or even moral—to military drill. We need not deny that a standing army may be made in some degree a school for the betterment of the individual. We would not in the least depreciate the work of those men who have given their lives to the upbuilding of the character of boys in military institutes. To act together, to act promptly, to obey orders,—all these may constitute the best of training for young men. All this has a value wholly outside of war. It has nothing to do with unwilling conscription.

Enforced military service of grown men bears the same relation to military discipline of willing students that stoking a furnace bears to building one's own campfire in a forest. The successful military school has sympathetic teachers, men to whom the end of the work is character-building. It deals with boys at that age in which order and obedience furnish the best lessons. It is as far away as possible from the atmosphere of barracks and brothels, the chief features of the idle standing army.

Too Many Idols.

(495)

Travelers tell us that there is a tribe in Africa so given to superstition that they fill their huts and hovels with so many idols that they do not even leave room for their families. How many men there are who fill their hearts with the idols of sin, so that there is no room for the living God, or for any of his holy principles!—Bute.

\$10.00 IS IT POSSIBLE?

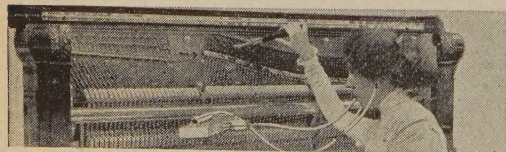
YES ONLY \$10.00

The new lot of 500 folding organs, mission finish, are ready. Send m. o., or personal check with exchange, mention this advertisement. We ship promptly by express, not prepaid. We have organs at all prices. Besides we are builders of the World Famous OAK CASE Folding Organs.

FULLY WARRANTED

BILHORN BROS.

136 W. Lake St., Chicago, Ill.



PIANO TUNING PAYS

Learn the most independent of all professions. You can learn quickly and easily by devoting your spare time for a few weeks, to our correspondence system. Our wonderful invention the TUNE-A-PHONE eliminates all guess work and assures success with or without a knowledge of music. We furnish full size action model and necessary tools. You can earn \$5 to \$15 per day, travel in any civilized country, see the world and regulate your own hours for business. School chartered by State. Diploma granted. Guaranteed as represented or tuition refunded. Write today for free illustrated book and valuable information.

Niles Bryant School, 155 Art Inst., Battle Creek, Mich.